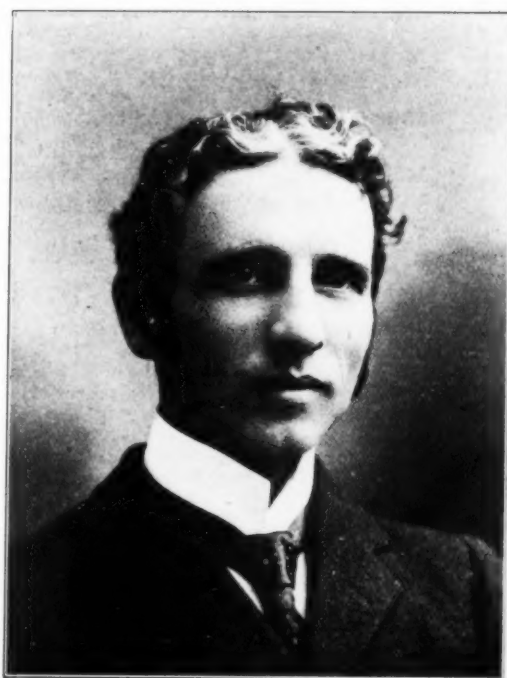


THE CHRISTIAN CENTURY



GEORGE HAMILTON COMBS

Kansas City, Mo., new President of the American Christian Missionary Society

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

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Articles on subjects which are of vital interest
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be condensed as much as possible. News items
are solicited and should reach us not later than
Monday of the week of publication.

WE EXTEND THE TIME.

We have decided to extend the time.

Our special offer of 50 per cent com-
mission on new subscriptions taken by
societies or individuals working on our
"5,000 plan," expires to-day, but in re-
sponse to numerous requests we will ex-
tend the time until November 10.

Until that date all those who accepted
our offer are entitled to take new annual
subscriptions at \$1.00 and to keep one-
half the amount for their local work.

The time limit was October 25. It is
now November 10.

Have you sent in the list you promised
to try and get? If so, we thank you!

If you have not sent in your promised
list, we hope you will do so, that we may
be able to thank you!

If you have redeemed your promise,
why not do better and send us an addi-
tional list? You are entitled to the same
commission.

If you have not redeemed your pledge,
get busy to-day, while yet there is time.

The best way to get subscriptions is to
go after them. Try it on your Christian
neighbor and see how it works.

COLORADO DAY.

Our recent state convention took sev-
eral advance steps in the work for the
year beginning October 1.

1. Recommending that "special atten-
tion be given to the strengthening of mis-
sions hitherto under the care of the state
board; that effort be concentrated upon
the more promising of these with a view
to making them self-supporting at least
by the end of the present year; that new
churches be organized wherever it can
be done with reasonable promise of per-
manency.

2. Instructing the state board to em-
ploy an evangelist, whose time shall be

given wholly to holding meetings,
strengthening weak places, helping mis-
sion churches toward self-support, and
opening new fields wherever the way may
be open. The board has already appoint-
ed a committee to secure the man for
this work.

3. Placing our financial watchword
this year at \$3,500. In the year just
closed we raised \$1,831.34, the largest
amount ever raised in one year. The
new watchword contemplates a great ad-
vance over any previous year.

4. Logically following this recom-
mendation was the resolution to enter
now and here upon a serious campaign
to induce at least three thousand mem-
bers in our Colorado churches to become
"tithers."

5. It was strongly recommended "that
unless local conditions render it altogeth-
er impracticable every church observe
the first Lord's day of November as state
missions day, taking pledges and offer-
ings on that day." If the pledges are
made early the board can more intelli-
gently plan the work of the year, be-
sides more money can be secured than
if the offering is deferred.

If the offering is delayed, other offer-
ings, which have a just claim upon our
liberality, interfere with a good contri-
bution to state work. Again, the time
of the corresponding secretary is taken
in raising money late in the year when
other work should claim his attention.
It is hoped that all the churches will try
to observe this day.

The area of Colorado is exactly equal
to that of the states of Iowa and New
York. We have but 48 churches, some
of them not active. There are 59 county
seat towns, and we have congregations
in only 20 of them.

This is the time to push the work in
Colorado, for the state is very prosper-
ous. E. E. Hill, commissioner of the
Colorado Car Service Bureau, has recent-
ly said: "There never were such ship-
ments made out of and into the state
before. The traffic is simply appalling.
The manufactories have made wonderful
strides; the state has grown from the
size of a child to the stature of a man
in almost a day, and the shipments of a
few years ago, which we used to con-
sider abnormal, are now but as pigmies
when compared to the shipments of this
season."

We appeal to all pastors and churches
in Colorado to help make this a record-
breaking year, and begin it by enthusias-
tically observing Colorado Day, Lord's
day, November 4.

In behalf of the state board,

LEONARD G. THOMPSON,
Denver. Cor. Sec.

SOME REPORTS OF BIBLE STUDY SUNDAY.

From all parts of the country reports
are still coming in from ministers who
have observed Bible Study Sunday at a
later date than the one proposed—Sep-
tember 15th. It is therefore impossible at
this time to give a full report, but a few
facts concerning the results of the day
are interesting.

Of the twelve hundred churches heard
from before September 15th, the geo-
graphical distribution was as follows:
Alaska 2, Canada 69, Arizona 1, Califor-
nia 35, Colorado 13, Connecticut 36, Del-
aware 2, District of Columbia 4, Florida
1, Georgia 3, Idaho 1, Illinois 88, Indiana
32, Iowa, 53, Kansas 20, Kentucky 8,

Maine 21, Maryland 17, Massachusetts
86, Michigan 41, Minnesota 29, Missis-
sippi 5, Missouri 19, Montana 3, Nebraska
18, Nevada 1, New Hampshire 11, New
Jersey 29, New Mexico 1, New York 115,
North Carolina 6, North Dakota 8, Ohio
60, Oklahoma 3, Oregon 6, Pennsylvania
84, Rhode Island 13, South Dakota 11, Ten-
nessee 7, Texas 13, Utah 1, Vermont 14,
Virginia 9, Washington 19, West Virginia
4, Wisconsin 36, Wyoming 3.

A study of this list will show that the
only states in which there was no church
responding to the call were Arkansas,
South Carolina, Louisiana and the Indian
Territory, and these omissions may well
be accounted for by the possibility that
the call did not reach these states, since
its circulation was (on the ground of ex-
pense) limited to a small fraction of the
entire number of ministers in the United
States and Canada. It will also be noted
that in the older and more prosperous
states the number is larger, suggesting
that as a class the men who responded
have been chiefly those who are in touch
with the advance movement in religious
education. A large number of important
city churches were among the number.

The denominational coloring of this
company of churches is as varied as one
might expect. In the case of some three
or four hundred the denomination is not
known, but among nine hundred the dis-
tribution is as follows: Baptist 243, Con-
gregationalist 190, Presbyterian 149, Meth-
odist Episcopal 156, Reformed 36, Chris-
tian 6, Protestant Episcopal 14, Lutheran
14, Evangelical 12, United Presbyterian
11, United Brethren 11, Free Methodist
2, Methodist Protestant 3, Universalist 6,
Friends 3, German Baptist 2, Mennonite
2, Reformed Christian 2, Free Adventist,
Christian Catholic, New Jerusalem, Ger-
man Evangelical, Reformed Jewish,
Seventh Day Baptist, Anglican, Dunkard,
one each.

It is clear that Bible study is a com-
mon platform upon which all denomina-
tions may meet for mutual help in re-
ligious education.

Some hundreds of these churches have
already organized large Bible classes as
a result of the day's work. One hundred
and fifty thousand of the slips making
request for guidance in Bible study were
distributed in the participating churches
and ministers have expressed themselves
as astonished at the unexpectedly large
number of these slips returned to them
with requests for organized Bible study
in their churches. In one church of three
hundred members one hundred and fifty
pledges were collected and in many
churches where the pastor knew of no
special interest in the subject fifty or
more pledges have been given in.

It is not necessary that this work
should be confined to a day in September
but the good work may go on into No-
vember and December.

BUFFALO CONVENTION PRO- GRAMS.

There has been left over quite a num-
ber of the programs used at the Buffalo
convention, the equal of which no con-
vention has produced. They are a valu-
able souvenir of this great gathering and
can be had at 25 cents each by mail,
postage prepaid; one dollar per dozen
and eight dollars per hundred by express,
charges to follow. Address International
Missionary Conventions, 308 Marine
Bank Building, Buffalo, N. Y.

The Christian Century

Vol. XXIII.

CHICAGO, ILL., OCTOBER 25, 1906.

No. 43.

EVENTS OF THE WEEK

A note drawn up by the Spanish Minister of Foreign Affairs Gullon, denouncing

Church and State in Spain.

the concordat of 1851, and inviting the vatican to open negotiations for the conclusion of a new concordat more in keeping with present ideas, will be presented to the vatican this week. The government is absolutely determined that the associations bill be passed and its provisions carried out. In case the bill is thrown out of the senate, which is not probable, the government will ask King Alfonso to dissolve parliament. It believes it will have the complete support of the country in such a step. The bill of associations was approved in a cabinet meeting last Friday. An immense crowd awaited the appearance of the ministers after the meeting. Public excitement is running high and such enthusiasm has not been brought out by any question since the Spanish-American war. Under the concordat of 1851 the clergy of the Roman Catholic church in Spain were to be maintained at the expense of the state. This system continued in effect, with apparently little agitation against it, until the break between the church and state in France. The divorce of church and state in France left Spain the only stronghold of the Catholic church in this part of Europe, and here the anti-vatican party has been more and more aggressive since King Alfonso assumed rule. The present government is determined to stand or fall on the association's bill. Unless there is a concordat which will conform more nearly to what the Spanish cabinet regards as the present day ideals it is expected parliament will be dissolved.

Judge Holt, in the United States Circuit court, criminal branch, fined the New

New York Central Fined.

York Central Railroad Company and its general traffic manager, Frederick L. Pomeroy, \$114,000 for giving \$10,000 in rebates on west bound sugar to the American Sugar Refining Company in 1904. The railroad itself was fined \$108,000 and Pomeroy, indicted jointly with it, \$6,000. Judge Holt in imposing the fines delivered an oral opinion which is considered by United States District Attorney Henry L. Stimson and lawyers in general to be the most striking expression of the attitude of the federal bench toward infraction of the federal law regarding corporations that has ever been delivered. He said in part: "The case is a flagrant one. It is not too much to say in my opinion that if this business was carried on for a considerable time on that basis the result not improbably would be that their competitors would be driven out of business. This crime is one which in its nature was deliberate and premeditated. It was committed in behalf of a great railroad corporation, which, like other railroad corporations, has received gratuitously from the state large and valuable privileges for the public's convenience and its own, which performs quasi-public

functions, which is charged with the highest obligation in the transaction of its business to treat all citizens in this country alike, and not carry on its business with unjust discrimination between different citizens or different classes of citizens. Attorney Fox immediately gave notice he would appeal, and Judge Holt granted him the usual stay of sixty days in the execution of judgment.

At the cabinet meeting Oct. 19 Premier Sarrien officially informed his colleagues

Clemenceau at Head in France.

that he had transmitted his resignation to President Fallieres, whereupon the ministers resigned in a body. The session lasted only twenty minutes. After M. Sarrien had submitted the text of his letter to President Fallieres, expressing regret that the state of his health compelled him to retire and thereby raise new difficulties at a moment "when the republican party should be united and strong, to meet the attacks being organized against it." Foreign Minister Bourgeois wrote a collective letter, which all present signed, joining their resignations to that of their chief. President Fallieres is at Rambouillet, and will return to Paris, when he will consult with the presidents of the chambers in regard to the choice of a successor to M. Sarrien. This, however, is a mere formality, the selection of M. Clemenceau to form a new cabinet being looked upon as a foregone conclusion, but the possibility of the recall of ex-Premier Combes is discussed. All the members of the left, including M. Jaures, seem to be pleased at the prospect of a man of M. Clemenceau's resolute activity being at the head of the government. The resignation of Premier Sarrien and the reorganization of the French cabinet have caused a feeling of apprehension at the vatican, where it is feared that the conflict between the church and state in France will become more bitter if M. Clemenceau assumes the premiership.

Between 1,500 and 1,600 lives, it is feared, were lost in the gale which swept

Storm in South.

the east Florida coast Wednesday night and Thursday. Of this number 250 were drowned when the huge tidal wave engulfed Elliott Key at 7 o'clock Thursday morning. Thirty-five were lost on the steamer St. Lucia, 35 on the steamer Peerless, 101 on barge No. 4, and 50 on dredges at Lower Matecumbe. Nine other barges were at sea with barge No. 4, and only two of them have been reported safe. It is feared that the 1,050 men on the other seven barges are lost. The Austrian steamer Jennie, Capt. Dudnich, bound from Gulfport for Genoa, called at Key West to land forty-nine workmen picked up at sea near the Bahama coast, 160 miles from Key West. The men were part of a force of 150 workmen belonging to barge No. 4, engaged on east coast extension work. Most of the others were either killed or drowned. W. P. Dusenbury, one of the engineers saved

by the steamer Jennie, says the storm struck barge No. 4 at 5 o'clock Thursday morning. One hour later the houseboat went to pieces in the raging sea and thirty to forty men were killed in the crash. Officers of the Jennie say that they heard cries for help Thursday night and, following the direction of the sounds, came upon a lot of men floating in the sea, clinging to logs, lumber, and small rafts. Boats were lowered and the forty-nine men brought here were rescued.

It would be difficult to overestimate the gravity of the situation, according to re-

Japan Stirred.

ports from Tokio, caused by the anti-Japanese feeling that has been given voice to in the United States. During nineteen years the Japanese press has not been so agitated against Americans. At a dinner, attended by 150 bankers and business men, at the Imperial hotel in Tokio deep feeling was expressed that America should regard with indifference the acts that are tantamount to a declaration of a racial war. Little was said regarding the American protest against Japan's program in Manchuria, the killing of Japanese sealers, the murder of a Japanese bank president in San Francisco, attacks by John D. Rockefeller on Japan's commercial treachery, the Hawaiian exclusion policy, public insults to Prof. Omori, and Congressman Kahn's war threats, all of which incidents have occurred within three months, but the exclusion of Japanese children from the public schools in California cuts this child loving nation to the quick. There is evidence that the government regards the situation as extremely serious. It has taken measures to calm the press and discourage mass meetings that have been called to adopt retaliatory measures. What the Japanese have construed as the wholesale exclusion of Japanese children from San Francisco schools is the recent agitation begun in that city for more complete segregation of Japanese and Chinese in separate schools. This agitation was started by an organization calling itself the Japanese and Korean Exclusion league, which draws its members largely from labor unions and which advocates besides separate schools for orientals, placing Japanese laborers under the ban existing in the Chinese exclusion act.

Wholesale naturalization frauds in the Hennepin county, Minn., district courts have been discovered. The evidence has been turned over to the United States authorities in Minneapolis, and a thorough investigation is under way. Sixty-two warrants have been issued. Moses Winthrop, a well known Democratic politician, has been arrested and bound over to await the action of the federal grand jury. It is said that large numbers of foreigners have perjured themselves in taking out their second papers in overstating the time they have been in this country for the purpose of making voters of them.

EDITORIAL

In Essentials, **UNITY**; In Non-Essentials, **LIBERTY**; In all Things, **CHARITY**

THE SPIRIT OF THE CONVENTION

Those who were at Buffalo noticed with satisfaction the high order of the addresses, the good fellowship of the occasion and the manifest growth in all good things which is more fully finding expression in the work of the Disciples each year. There was a spirit of hopefulness which is cheering.

The most ardent friends of the effort to promote Christian union upon the apostolic basis do not disguise from themselves the fact that strong forces are at work within the brotherhood to defeat the purpose of this movement for the attainment of a great historic purpose. The fact that some of our people appear not only no longer interested in the object with which we began our work, but positively opposed to it, would be disheartening if it were to be taken too seriously.

But the Disciples as a rule are a free people, and accept permanently only such leadership as is sane and loyal to the vital elements of our holy faith. They realize that what has been earned at such toil and sacrifice must not now be lost through a reaction to sectism.

It is not alone the public utterances of a convention, but its quiet undercurrent of conversation and conference that gives its true note. Judging from this the Buffalo convention confirms the belief that the Disciples as a body not only believe heartily in Christian union, but they propose to work at it whenever they have an opportunity, in local or national enterprises, without waiting for any further word of instruction.

It is the larger vision of our opportunity which will save from the clan spirit and bring about the realization of our great purpose. Wherever there is manifest the spirit of reaction and conservatism, there must be enlightenment. It is education that is needed to save us from failure. That education may be gained in a university or not; but it is essential to the full comprehension of the field and the forces of our present Christianity, and to a determined effort to employ them for the highest purpose.

It is in the highest degree encouraging to meet the numbers of young men in our ministry who are securing at whatever cost the training that shall enable them to perform successfully their own part in the work of the present generation, and in the measure of their ability, urge on the enterprise to which the brotherhood stands committed.

That enterprise is the realization of Christian unity in accordance with the apostolic program—its faith, its spirit and its service. And the end in view, to which Christian unity itself is but a means, is the evangelization of the world.

H. L. W.

DRINK AND DIVORCE.

"Drink and its consequences is the prime factor in the present rush to the divorce courts," said Judge McEwen of Chicago, last week, according to the press reports.

This was the expression of Judge McEwen's convictions after he had closed a remarkable two weeks' study of Chicago divorces.

In those two weeks Judge McEwen has been the only chancellor sitting in the

Superior court, and therefore his docket has been crowded daily with divorce legislation. With the closing of court for the day he signed the eighty-seventh decree since Oct. 6.

"Cruelty is usually one of the consequences of drink," the jurist continued, "but it is my observation that the average native born American will not strike his wife. I will go farther than that and say that the average Englishman and Scotchman also will refrain from inflicting corporal punishment upon their help-meets. Among the lower classes of some other nationalities the practice of wife beating is perhaps common.

"The irreligious marriage usually is regarded lightly by both of the interested persons, and is a prolific cause of divorce. When the solemnity of the marital vows are reduced to a St. Joe joke, is it a wonder that the so-called romance usually ends in the divorce court?"

This and many similar opinions expressed from time to time by those who are familiar with all the ills of divorce trials clearly points the way for one step which may be taken toward a reform in the matter of divorces. Whenever a blow is struck against the saloon, whenever a telling vote is cast and wherever a law is enforced which will lessen the drink evil, then and there the number of wrecked homes is diminished and the number of happy marriages proportionately increased.

The Countess of Carlisle was chosen president at the closing session of the World's W. C. T. U. in Boston last week, to succeed Lady Henry Somerset, who declined re-election. The Countess of Carlisle is president of the British Union, having succeeded Lady Henry Somerset in that office. For many years she has been prominent in temperance work in England and directed the crusade against the employment of barmaids. Her father was Baron Stanley of Alderly.

Immediately after the announcement of the election, Mrs. Katharine Lent Stevenson, president of the Massachusetts W. C. T. U., presented Lady Dorothy Howard with a gavel containing bits of wood from the old Crusade church in Ohio, to be conveyed to her mother, the Countess of Carlisle, as a gift of the Massachusetts union. When it was announced that Mrs. Stevens had been unanimously re-elected vice president the delegates arose to their feet, applauding and cheering and waving handkerchiefs and flags. Then the organ burst into the strains of the Doxology, which was sung with great fervor by all present.

A monthly magazine for the blind, the first to be published in America, the second periodical of its kind in the world, is the benefaction for which Mrs. William Ziegler, widow of the late baking powder king, has supplied funds. Announcement of her charity was made by Walter G. Holmes, into whose hands Mrs. Ziegler has given the task of starting the publication and distributing it free to all blind persons in the United States.

The limited number of books that have been printed with raised characters are so expensive as to be beyond the reach of the thousands of poor folk, whose poverty is made the more unbearable by lack of sight. Ben-Hur, for instance, which

sells in department stores for \$1 or less, in type for the blind sells for \$10.50. Other books that have been put into raised type are proportionately as expensive. The blind, shut out from the thousands of pleasures that come through the sense of sight, enjoy intensely the reading of books. So far little has been done to provide literature for the 70,000 blind persons of this country.

The magazine will contain news of the day, short stories reprinted by permission from leading periodicals and contributions from blind readers themselves. Letters from inmates of state blind schools all over the country telling of the work being done by them will be one of the features.

Last week brought the death of two persons of the South who were of more than national renown. Mrs. Jefferson Davis passed away in New York city. She was the widow of the first and only president of the Confederacy and held in the warmest affection by a great host of personal friends and all those who love to honor the memory of her husband.

The other Southern notable was the famous evangelist Sam Jones. He died on the train as he was going from Oklahoma Territory to his home in Georgia. Trained for the legal profession, he became a Methodist preacher and later one of America's greatest evangelists and lecturers. His methods and sermons attracted much attention because of their uniqueness. He was an able orator, rising to heights of sublimity in speech on occasion, though he gained much of his power for attracting throngs of non-church going people by his use of the language of the street.

In some quarters his methods of evangelizing came into something of disrepute, less, however, on his own account than because of weakling imitators. His chief message as a gospel preacher is perhaps best expressed in his own phrase, "Quit your meanness." His voice was raised against sin, and so telling were his onslaughts that the result in every place where he came was a quickening of conscience, a deepened sense of sin and a lifting of the moral tone of the whole community.

A good deal of summer religion is so thin you can see right through it.

It takes more than polish to enable one to slip through the pearly gates.

SERMON SUBJECTS.

Alva W. Taylor, Eureka, Ill.: "The Infidelity of Unrighteousness."

Baxter Waters, Duluth, Minn.: "In the Footsteps of Jesus: With Jesus in the Home."

Edgar D. Jones, Bloomington, Ill.: "The Passing of a Patriarch."

J. K. Ballou, Sioux City, Iowa: 1. "Jesus the Way." 2. "Jesus the Truth." 3. "Jesus the Life."

H. H. Peters, Dixon, Ill.: "Christianity as a Science."

H. O. Pritchard, Shelbyville, Ind.: "Teaching of Jesus Regarding Himself"—1. Master and Disciple. 2. Prophet and His Word. 3. Son and Father. 4. Messiah and His Kingdom. 5. Parable and Paradox.

Great Epics of India

The Story of the Mahabharata II.

By Adelaide Gail Frost

The tutor of the Pandavas and Kauravas was Drona. Arjuna, a Pandava, in reality the son of Indra himself, was the great archer. In the contests of the heroes he did wonderful things. He would come forth in golden mail and cause with one arrow, fire; with another, clouds or water, air, mountains—anything he wished; and now, a new actor comes upon the scene—Karma, the son of one of Pandu's wives by Surya, the Sun-god, therefore a relative, as mythology has it, of the Pandavas, and indeed having the very same mother as Arjuna. He, too, it appears, is a skillful archer, and comes to be Arjuna's rival, but the brothers do not know of their relationship. Here one of the tutors of the princes bursts in with some genealogical craze and spoils the fun for that day.

Causes of jealousy were constantly arising between the cousins, the Kauravas and Pandavas. Yudhishthira was reluctantly appointed heir-apparent. It was a mere nothing for the Pandavas to sally forth with a couple of chariots and put ten thousand of the same vehicles to flight! The blind king decided that the only thing to do was to kill off these troublesome Pandavas and that right speedily. The plot was to send them to a city that stood centuries ago where Allahabad now stands, at the sacred junction of the Jumna and Ganges Rivers. There they were to be royally entertained in a palace built of lac and other inflammable materials, but the keen Pandavas found it out and knew they were destined by the king to be a grand sizzle! So they made an underground escape and themselves set fire to the combustible palace with their mother Kunti. It seems that six drunken guests of theirs were left inside and their remains were supposed to be those of the five Pandavas and their mother. They then wandered about as Brahmans. When they became weary the giant Bhima carried the whole family on his broad back. Bhima is the hero of all these wanderings, killing off demons like flies. During this time their

grandfather, Vyasa, the writer of the "Mahabharata," visits them. By him they are informed that the lovely Princess Draupadi is about to hold a Swayamvora, or a contest where the maiden herself chooses her bridegroom. Draupadi, though black, was comely; her locks were "blue and curly," and her eyes were "large as lotus leaves." The Pandavas decided to compete in the contest for the lovely princess. The feat to be performed by the contestants was as follows: A tall pole was erected and beneath it on the pole a wheel was kept whirling. To win the maiden the contestant must stand below and shoot an arrow between the spokes of the whirling wheel into the eye of the golden fish above! Draupadi was present with an offering for the god of fire and a garland for the winner. The suitors were innumerable, but Karna was one of them. He easily bent the huge bow that had already broken the spirit of a number of suitors, but the blue-haired princess thought him of a low caste and thus expressed herself, and he, with vexation, tossed his bow aside. Then Arjuna came out from the Brahmin ranks and, of course, with the utmost ease shot the difficult mark. Then there was the usual shower bouquet from above and Draupadi joyfully placed the garland about the neck of Arjuna, well satisfied. It seems, however, that Draupadi in a previous existence upon earth had asked the gods on five different occasions for a good husband because of her austerities and now she was fated to have the entire five literally and therefore became the wife of the Pandavas. Draupadi had to be led five times around the sacred fire and her destiny was complete. After this the brothers founded a city.

Arjuna was once exiled by a voluntary deed for twelve years. His adventures during this time were numerous. His heart was decidedly susceptible and when he finally returned to Draupadi and the city of his brothers he brought with him Subhadra, the sister of the great

Krishna himself. Krishna afterwards visited Arjuna and the Bachus of the Hindus made things lively! Krishna and Arjuna went together to settle a misunderstanding with Indra. It seems that Agni had drunk a continuous stream of clarified butter for twelve years and was growing pale and needed a change of diet. He wanted to exercise as well as satisfy his hunger by burning up a certain forest as a sort of condiment for his greasy fare, but Indra objected and rained water on the wood, but Arjuna stopped that easily. Indra's heavens are here described, the hall of Brahma, etc., but Yama is the abode of the disembodied spirits of men. The description is luxurious and as rich as "the sea of butter," all sensuous pleasure.

The tale of wars that follows shows one thing, that India was never a united country; it was the world to its peoples and they were constantly warring with each other; city fought with city. Some great victories and honors of the Pandavas excited the old-time jealousy of their relatives, the Kauravas. They forced the Pandavas to an unfair (?) match of gambling and Yudhishthira lost everything that belonged to the Pandavas, himself, his four brothers and Draupadi. Draupadi brightly remarked that as Yudhishthira had first lost himself to slavery, he had no authority after that to gamble away his brothers or herself, but her protest was unheeded. However, though thoroughly disgraced and vanquished, the five brothers and Draupadi were allowed to go into the forest jungles with a copper cooking vessel presented by the Sun-god, which furnished them a variety of food daily from its depths! Twelve years they wandered about with many startling adventures. Arjuna was given a side journey to the heaven of his father, Indra. While Arjuna was gone his brothers made some religious pilgrimages and while in the Himalayas a blazing chariot came to them from which stepped their brother Arjuna, who had many wonderful stories, of course, to relate to them.

The Correlation of Christian Forces

By Rev. R. M. Vaughan

for a united and militant Romanism: "Divide and conquer."

Like the Bourbons, however, we learn nothing, forget nothing. Consider the wooing of Ladysmith, a town of 1,720 people. The Baptist church has 43 members, the Methodist 50 (estimated), the Congregationalist, 42, and the Disciples 31. The first three churches are aided from mission funds; the Baptist, \$150; the Methodist, \$160; the Congregationalist, \$300. The Presbyterians recently withdrew from Monroe, where they had spent \$3,000 in a vain effort to establish a church. In this town during the period there were other struggling evangelical churches aided by mission funds, while in its cemetery lay a Baptist church, all its struggles ended. In a northern vil-

lage of 400, according to a paper issued by the Federation of Churches and Christian Workers, were Methodist, Evangelical, Baptist and Congregational churches, aided respectively by missionary societies \$50, \$80, \$100 and \$150. The average salary received by the pastors was \$450, including support from other fields of labor. It gives hope for the future to record that since then these churches have in a measure united forces. These figures reveal a solemn waste of the Lord's money. And broad-minded men of affairs in our churches have a right to say to us: "We demand a better correlation of religious forces. We will give millions for the real extension of the kingdom of God, but not a cent for wasteful, and even futile, sectarian rivalries."

There are three possible attitudes
(Continued on page 963.)

To what extent do the churches of our various denominations occupy the same field? Many of them are in cities and towns where they do not elbow each other greatly. Others in country districts occupy fields alone. But in multitudinous cases evangelical churches are crowded together under conditions that impose ruinous competitions.

A vacation ramble this summer took me to Fox Lake. I made an inventory of the churches. It is typical of many Wisconsin towns in its ecclesiastical status. There is a population of 890 in the town itself and, of course, a tributary country district. The Catholic population is 500. The Baptist church has 85 members; the Congregational, 45; the Methodist, 61; the Lutheran, 28; the Episcopal, 35. These figures suggest a motto

Glad Days in Buffalo

Following the sessions of the convention on Sunday and the great communion service which roused the greatest enthusiasm in the delegates, the convention of the Foreign Christian Missionary Society began Monday morning. President McLean presided and opened the session promptly at 9:30 o'clock.

Wallace Tharp of Allegheny, Pa., delivered a short address on "The Lord Working with Them." His address had reference to the workings of the mission-

by reciting a poem ending "Be worthy, my brother, be worthy—for a God was the price of a world."

The speech of J. M. Philputt, pastor of Union Avenue Church, St. Louis, Mo., was deeply devotional. He sought to touch the spiritual sensibilities of his hearers. He was given an attentive hearing. "The uplifted Christ," he said, "must beget within us the heroic spirit. We must do nothing less than our best for Christ. What we want is a reincarnation of the spirit of Calvary. Suffering is, and always will be, the gateway of service."

The session was brought to a close with a symposium led by F. M. Rains, upon "Taking the Offering." Six pastors made three-minute speeches on giving for missions and how the pastor should prepare for the annual collection on the first Sunday in March.

The following are the officers of the Foreign Christian Missionary Society for the coming year: President, A. McLean, Cincinnati; vice-presidents, B. C. De-weese, Lexington; S. M. M. Jefferson, Lexington; G. A. Miller, Covington; W. S. Dickinson, Cincinnati; A. B. Philputt, Indianapolis, and J. L. Hill, Cincinnati; recorder, Justin N. Green; treasurer, M. J. Cooper; secretaries, F. Rains and Stephen J. Corey; auditor, Gamaliel Green, Cincinnati, and medical examiner, P. T. Gilgour, M. D., Cincinnati.

The report of the centennial committee urged that the yearly offerings for missions should be increased by \$500,000 before the centennial congress at Pittsburgh in 1909. The committee on missionary study courses recommended the reading of Bishop J. M. Thoburn's book, "The Christian Conquest of India," which is the veteran missionary bishop's masterpiece.

The session of Monday evening brought together a great audience, which almost filled the great Convention Hall. The musical features of the program gave a charming variety to the proceedings. At seven o'clock William Kaffenberger, organist of the Delaware Avenue Methodist Church, gave a delightful organ recital. During the evening several selections were given between the addresses by Miss Ella B. Snyder, the Netz Sisters

quartet and the Mendelssohn male quartet of Buffalo.

A. D. Harmon led the opening praise service and then W. W. Sniff of Rushville, Ind., was introduced. He spoke on "Grounds for Encouragement." He declared that one of the most promising signs of the times is the enlistment of the young people of the church in active missionary interest. He paid a tribute to the Student Volunteer Movement, which, he said, had sent 3,000 young men



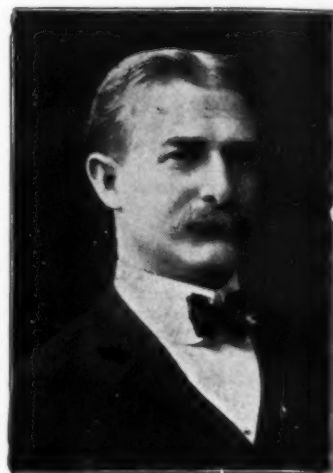
Geo. W. Muckley, Church Extension Secy.

aries in far-off lands. He told of the difficulties the workers encountered, and of some of the seemingly insurmountable obstacles that were brushed away by pluck, indomitable courage and indefatigable laboring. When he concluded, the audience showed its appreciation of his address and the interesting facts he had disclosed by an outburst of applause.

An interesting address of the day session was delivered by H. A. Denton of Maryville, Mo., upon "Our New Responsibilities." He called attention to the fact that the Disciples were a more numerous and a more wealthy people than 25 years ago. "Greater wealth," he said, "brought increased responsibilities. Our old plans are too small and our old responsibilities are outgrown. Anti-mission is anti-Christian."

Following the address by Bro. Denton missionaries from many foreign fields were introduced. Among those who delivered short addresses were R. Ray Eldred, who has charge of the curio exhibit at Convention Hall; Dr. Osgoode from China, Mr. Rioch from India and L. C. McPherson, formerly of Buffalo, who is a missionary in Cuba.

In the afternoon session, the praise service, which was led by Amos Tovell, was followed by reports of committees. After the Netz sisters had sung, Chairman McLean introduced Cecil J. Armstrong of Winchester, Ky. "The Missionary Bump" was his subject. He declared that the "bump of missions" could never be overdeveloped; that the zeal for missions could never be too great. "Let the bump develop," he said, amid applause and laughter, "it will never grow so large that it will disfigure the classic contour of your craniums." He said that the preacher should not yield to the demand, "Go slowly," for faith should never be subservient to caution, and he concluded



R. H. Waggoner, C. E. Superintendent.

and young women as missionaries to heathen lands. "The situation is thrilling," he said, "an open door to every heathen land—think of it! Not since the Lord gave His final command has the church such an opportunity as at the present time. The sun is rising upon every dark land, and no hand can bar the gates of the morning."

W. F. Turner, pastor of the First Church of Christ, Joplin, Mo., made the second speech of the evening. His subject was "Christ, the Inspiration of Missions." He spoke fluently, and his address was received by the audience with marked favor. He hit straight out from the shoulder, severely castigating those laggards in the churches who are content to "let well enough alone," in so far as missions are concerned. "We have been warned," he said, "against the sin of ingratitude; we can trace our own civilization back through an unbroken line of missionary ancestry. Freely we have received, freely we must give. The command of the Lord has sounded. Humanitarian appeal is before us. Yet, with all this mighty array of appeal, the church halts and the chariot wheels of Zion drag heavily. For 1,900 years the church has been the custodian of the priceless message, and we are yet only playing at the task before us. Rich clusters from Eshol tell of lands flowing with milk and honey, but Israel waits at the border. Doors swing open. The earth is explored. We have the money and the men. The whole world can be reached in this generation. Where lies the difficulty? In this: We have had appeal; we need the inward fire. We have been compelled; we must be impelled. We have incentive; we need inspiration. Let us lift up our eyes unto the hills. To the hill of Calvary for pardon; to the hill of



A. McLean, President F. C. M. S.

olive for the word of command, and to the hill of Zion for inspiration."

The last speaker of the evening was J. A. Lord, of Cincinnati, O., who spoke on "The Dignity of the Missionary Enterprise." Before he began his address Chairman A. McLean allowed Dr. Peck, for the International Reform Bureau, to present a resolution. It urged that liquor be kept from every heathen land so that the aboriginal races might not be contaminated. The resolution was carried unanimously with a thunderous "Aye." Every civilized country will hear of this

1909, when the centennial celebration takes place in Pittsburg.

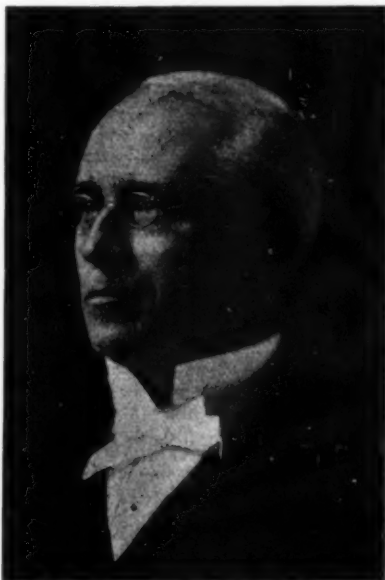
The statistical report submitted by G. A. Hoffman is an interesting document. In 1830 the Churches of Christ had a total membership of 10,000 souls and in 1890 this figure had been replaced by 641,000. In 1905 the membership was 1,242,690, a gain of 94 per cent in 15 years. At present the number of churches is 11,110, with 6,675 ministers and 1,017 students not yet admitted to the ministry.

The total amount of missionary receipts has reached \$935,509 and another year's gain like the present will make the total over a million dollars. The report sets the mark for 1909, the centennial year, at \$1,500,000 and it is hoped that the membership in the church will have increased to 1,500,000.

William J. Wright presented the report of the Acting Board of Managers of the American Christian Missionary Society. The contributions to the work of the Home Board amounted to \$100,323.03 and 16,074 persons were brought into the church. One hundred and forty-two new churches were organized and 392 missionaries were employed. Because of the meeting place special interest was shown in the report of work in the state of New York. Through the labors of 11 missionaries, 250 additions were reported by D. C. Tremaine, corresponding secretary of the state of New York. New York is, without doubt, the greatest single missionary district, said Mr. Wright, and if our people rightly viewed this great territory, tens of thousands of dollars would be forthcoming for this single field alone.

The morning addresses were delivered by E. F. Daugherty, Wabash, Ind., and H. D. Smith, of Hopkinsville, Ky. Mr. Daugherty spoke upon "God's Purpose and Plan in Home Missions." His address was a stirring message to the brotherhood, which received the most enthusiastic reception by those who heard it. Mr. Smith's address was upon the subject, "Higher Ideals in Christian Stewardship."

C. J. Tanner's address on "The Oughtness of the Ministerial Relief" was one of the features of the Tuesday afternoon meeting, which convened at 2:30 o'clock.



F. D. Power, Washington, D. C.

resolution through the International Reform Bureau.

S. M. Cooper, Cincinnati, O. president of the Acting Home Board, presided over the sessions of the American Christian Missionary Society on Tuesday. Promptly at 9:30 o'clock the prayer and praise service was begun, in charge of C. M. Kreidler and E. A. Cole of Washington, Pa.

President Cooper announced the appointment of a number of committees and immediately after the session these committees met at Convention Hall to dispose of the business assigned to them. The committees were as follows:

Nominations—H. O. Breedon, George H. Combs, H. D. Smith, George Darsie, L. E. Sellers.

Time and Place of Next Convention—Carey E. Morgan, O. P. Spiegel, W. L. Haye, E. B. Bagby, C. H. Zendt.

Recommendations—W. F. Richardson, C. S. Medbury, T. W. Phillips, J. E. Lynn, M. L. Bates.

Resolutions—C. J. Tannar.

Centennial—F. B. Pourr, I. J. Spencer, J. J. Haley, Finis Idleman, J. L. Hill.

Endeavor—H. A. Denton, E. J. Meacham, G. B. Van Arsdall, L. G. Batman, E. R. Edwards.

Prayer Meeting—B. A. Abbott, P. Y. Pendleton, R. W. Abberley, A. C. Gray, E. L. Day, A. W. Taylor, Vernon Stauffer.

George W. Muckley, corresponding secretary, submitted the report of the Board of Church Extension. During the year \$61,113.87 was collected, a gain of \$14,459.50 over the previous year. This amount, together with the receipts from interest, returned loans, etc., brought the total receipts to \$164,319.42. Copies of this report which were distributed after being submitted, contained the recommendation of the centennial committee that \$1,000,000 be raised before October,

"Preachers are poorly paid and when old or sick often come to need," he said. "What shall be done with the aged and infirm and disabled preachers? This led a celebrated author some years ago to write for one of our great magazines under the headline 'Shall the Old Preachers Be Shot?' He drew a picture of shooting the old horse on the farm because he could no longer work. He asked if we were to adopt that plan with the aged ministers who had worn themselves out in an unselfish service of humanity, and had been so poorly paid for it that old



W. F. Turner, Joplin, Mo.

age found them destitute. We have decided that instead of shooting the old minister we will ask our churches to pay him what they honestly owe him, and that is no less than a comfortable living as long as his life lasts. This is his right and our duty."

J. P. Lichtenberger, of New York City, addressed the convention on "Evangelism," declaring that what the church needs is more evangelism in the regular Sunday services. He said that revivals are all right, but in many so-called revivals the element of emotionalism is too strong. "Inspiration is better than perspiration," he said, "and faith in Christ will do more than the contortions of an evangelist. Many converts are not prepared for the experience of the morning after."

The song and praise service Tuesday evening was opened by W. E. M. Hackleman and O. P. Spiegel. The addresses of the evening were made by Chas. S. Medbury, pastor of the University Place Church in Des Moines, Iowa, and S. M. Cooper. Mr. Medbury spoke on "Loyalty to the Loyal." President S. M. Cooper's address, delivered as the closing number of the program on Tuesday, pleaded for the survival of a high moral standard as the backbone of the American character. He declared that it was necessary to evangelize the cities and pointed to social reform and settlement work as the means. "America grows men; that's her best product," said President Cooper in the course of his address upon "The Importance of Christianity to America." "Not her railroads, telegraphs, not the products of field, factory and mine, not in these material things lies the real glory of this great republic."

Percy Kendall and Cephas Shelbourne opened the morning session with prayer

and praise service at 9:30 o'clock Wednesday.

At the conclusion of the devotional exercises Alexander McMillan of Winnipeg, Canada, delivered an address on "The Challenge of the Canadian Northwest," and following his stirring appeal a report of the committee on resolutions bearing on the district spoken on was passed. Under this resolution a missionary will be sent to the district to work among the Scandinavian people, and the money appropriations will be increased



S. T. Willis.



W. R. Warren.

for missionary work in Canada. Bro. McMillan said in part:

"There is still a Great West, but there will not be for long. It lies north of the 49th parallel, north of the cyclone storm belt, north of the land of drought. The three provinces of Manitoba, Saskatchewan and Alberta, with which to-day I have mainly to do, contain 230,000,000 acres of arable land, of which only 6,039,000 acres have as yet been touched by the plow. The remaining 224,000,000 acres are still calling to the settlers.

"In all the great territory from Lake Superior to the Pacific coast, we have only 16 churches, with 675 members. Sir Wilfred Laurier was right when he said the nineteenth century was the century of the United States, but the twentieth belongs to Canada. No one can estimate her chances. Her chances are also ours. I ask you for \$10,000 for western Canada. I ask for that only because I dare not ask for more."

Rev. S. T. Willis, of New York City, also addressed the convention Wednesday morning, calling attention to the wide missionary field presented in New York state. He used a large map to illustrate the vast territory where the Churches of Christ are not represented. He said: "The increase in Greatest New York during the past five years was 2,077,640 souls—the equivalent of six cities the size of Pittsburg, or four cities the size of Baltimore. During the last five years 249,442 Germans have entered the port; 127,405 Irish, 291,245 Polish, 187,284 Scandinavians, 339,125 Hebrews, 156,494 North Italians, 728,606 from southern Italy, making a total of 884,554 Italians."

Previous to adjournment of the morning session Rev. W. H. Sheffer, of Memphis, Tenn., addressed the meeting on "The America of the Future and Our Contribution to It."

The report of the joint committee on resolutions, submitted and adopted, extends thanks on behalf of the convention to the Churches of Christ of Buffalo and vicinity for the successful entertainment offered the delegates, to the local committees, to the Delaware Avenue M. E. Church for that edifice for meetings, to the ministers of the city who allowed delegates to fill their pulpits Sunday and to the newspapers of the city for their generosity in reporting proceedings of the convention.

During the business session Wednesday

morning the report of the nominating committee was received and the following officers of the American Christian Missionary Society were elected: President, George H. Combs, Kansas City; vice-president, R. H. Miller, Buffalo; second vice-president, Vernon Stauffer, Angola, Ind.; third vice-president, E. W. Thornton, Long Beach, Cal.; corresponding secretary, W. J. Wright, Cincinnati, O.; recording secretaries, R. H. Thrapp, Jacksonville, Ill.; C. R. Hudson, Frankfort, Ky.; Charles M. Watson, Connelville, Pa.; treasurer, C. J. Neare, Cincinnati; field secretary, George B. Ranshaw, Cincinnati; acting board, S. M. Cooper, H. T. Loomis, J. H. Fillmore, Benjamin Sebastian, Carey Morgan, H. C. Kendrick, R. W. Abberly, C. J. Neare, P. Y. Pendleton, A. M. Harvout.

Wednesday afternoon and evening was given to the affiliated interests of the Home Society, S. M. Cooper presiding. The afternoon was devoted to the work of the National Bible School Association and the Educational and Benevolent Associations. H. A. Denton presided over the Wednesday night session. F. D. Power spoke eloquently to an interested audience on "Christian Benevolence." W. R. Warren, Centennial Secretary, made the second address of the evening, stirring his hearers to enthusiasm in the Centennial campaign, looking to the celebration in Pittsburg in 1909.

Next Convention.

Norfolk, Va., with the side attraction of the Jamestown Exposition, won out in the race for the next convention, New Orleans retiring with the understanding that the City of the Gulf will be given first call in the 1908 meeting. Pittsburg is conceded the meeting in 1909, the centennial year.

CONVENTION NOTES.

The weather was ideal. A special arrangement appeared to have been made with the weather bureau. Or is it always delightful in Buffalo?

The Convention hall seats about 5,000 people, including the gallery. At the day sessions it was about half filled; in the evenings most of the sittings were taken; at the Sunday afternoon communion service it was crowded.

The decorations of the hall were very tasteful and appropriate. The ceiling was festooned with blue and white bunting; flags were draped across the platform; about the walls were posted conspicuous statements of the sentiments and purposes of the Disciples, and on the large bulletin boards outside the nature of the gathering and the watchwords of the brotherhood were displayed.

The lobbies, side rooms and even the most of the street space about the hall were utilized for social converse, from which it was difficult to divert attention even to the sessions within. The fine art of fellowship is one of the chief characteristics of the Disciples.

W. E. M. Hackleman led the music and this statement is a guarantee of its character. The pipe organ in the hall is the one which stood in the Hall of Music at the Pan-American exposition. Just in front of it occurred the assassination of President McKinley.

The four Netz Sisters of Toledo assisted in the music. Their quartettes were a marked feature of the program.

Why do not the colleges send quartettes to the conventions? No music is more appreciated. Any one of our schools could do a good stroke of business for

itself, and win the gratitude of the convention by furnishing a first-class male quartette.

The colleges were well represented in the side rooms, where they had their displays, and at their banquets and reunions held in the intervals of the convention.

The Palestine Travel Study class of two years ago was entertained at dinner by two of its members, the Misses Turbury of N. Tonawanda.

The English and Australian delegates held a reunion, which was organized by E. M. Todd, late of London.

Ray Eldred of Bolengi, Africa, had a most interesting collection of curios from the Dark Continent. One of the objects which he showed the audience was a twenty-five pound brass ring worn about the neck of a favorite wife of a chief as long as she holds that place.

George H. Combs, the brilliant and beloved pastor of the Independence Ave. church in Kansas City, was elected president of the American Christian Missionary society for the year. This is the chief elective gift of the convention.

From far off California came Grant K. Lewis, the tireless secretary of the Southern California convention. He was looking for five or six first-class preachers for the coast. No others need apply out there any more.

One of the best addresses of the convention was that of J. P. Lichtenberger of New York on "Evangelism." It was sane, constructive, prophetic.

"The Missionary Bump" was the suggestive title of the fine address of C. J. Armstrong of Winchester, Ky. The phrenologist of the future ought to find



O. P. Spiegel.



A. M. Harvout.

more bumps of that sort among the Disciples.

The hospitality of Buffalo homes and pulpits proved generous and gracious.

The Buffalo committee deserves the highest praise for its untiring devotion to the interests of the convention. Its great success was due in no small degree to the splendid preparation made for it by them.

A meeting of the directors of the Education society was held, at which plans were made for the observance of Education Day, the third Sunday in January, for the holding of an educational conference in connection with the congress in Cincinnati next spring, and for a more adequate representation on the program of the next convention.

President S. M. Cooper of the American society performed admirably the duties of his office. His resignation of the treasurership of the Foreign society was regretted.

W. J. Wright, the recently elected secretary of the American society, was heartily welcomed by the convention as an admirable choice for that important position.

Among the familiar convention figures

present, without whom a great gathering of the Disciples would hardly be complete, were President Loos, W. T. Moore, R. Moffett, J. H. Garrison, H. O. Breeden, F. D. Power, W. F. Richardson, J. B. Briney, A. McLean, S. J. Spencer, F. M. Rains, J. J. Haley and Carey E. Morgan. A host of others, scarcely less known and honored, might be met in any of the recesses of the meeting.

Noticeably large was the number of university men present. Representatives of Chicago, Yale, Union, Harvard and

wood of Virginia, Profs. Loos and Deweese of Kentucky, Prof. Payne of Kansas and Profs. Gates and Willett of Chicago.

Many prominent business men were at the convention. Among others may be named Hon. T. W. Phillips of New Castle, Pa., S. M. Cooper and W. S. Dickinson of Cincinnati, Robt. Latimer of Pittsburgh, Frank Main and Judge Henry of Cleveland and F. E. Udell and W. H. McLain of St. Louis.

C. C. Smith, just home from an official visit to Jamaica in behalf of the C. W. B. M., was greeted by his many friends.

L. L. Carpenter, the veteran president of Bethany Assembly, and the champion church dedicator, was a familiar figure about Convention Hall.

Carey E. Morgan, in his Christian Endeavor address on Saturday evening, sounded a true note in his appeal for a truer recognition of the nature of Christian union and a sincere effort to realize it.

J. M. Philpott delivered an uplifting address on the sacrificial element in missionary work.

C. S. Medbury, who delivered the Church Extension address on "Loyalty to the Loyal," demonstrated that he possesses the Gladstonian art of making figures attractive.

W. W. Sniff delivered a strong address on "Grounds for Encouragement."

For the benefit of the church at Summerside, Prince Edward Island, which was destroyed by fire, \$249 was collected.

George F. Rand, president of the Columbian Bank of Buffalo, gave \$5,000 to the named loan fund of the Church Extension Board, payable in ten years or less. This is the sixteenth named loan in the fund, which was started in 1888.

Mr. and Mrs. C. J. Phillips entertained former students of Eureka College of Eureka, Ill., at their home, No. 323 Normal avenue.

Alumni and friends of the Kentucky University held a banquet at the Hotel Touraine. F. M. Rains of the Foreign Christian Missionary Society was toastmaster. The speakers were S. T. Willis, New York; E. W. Thornton, Long Beach, Cal.; W. H. Sheffer, Memphis, Tenn.;

George Walden, Australia; Prof. B. C. Deweese, Lexington, Ky.

"Christian Stewardship" was the title of a splendid address by H. D. Smith of Hopkinsville, Ky.

C. J. Tanner made a strong appeal for the Ministerial Relief Fund.

There were about 200 alumni of Bethany College at their banquet in the Central Y. M. C. A. Monday night. P. Y. Pendleton was toastmaster. W. J. Loos, W. B. Taylor and others made speeches.

The pilgrimage to The Havens Home,



W. A. Baldwin, Bethany, Nebr.

other educational centers were met in larger numbers than in any previous gathering of the Disciples. Their presence on the program and the floor of the convention is an indication of the growing interest of the Disciples in higher education.

The work of the year has been in every way encouraging. The reports of the secretaries, Wright, Ranshaw, Rains, Corey, Muckley, Mrs. Moses, Mohorter, Orcutt and Warren, were full of inspiration. A splendid beginning has been made all along the centennial line.

No action was taken on the subject of church federation. So apprehensive had some of the members of the local committee become lest a controversy should be precipitated to the detriment of the impression otherwise made by the convention that they specifically requested that the matter be left for discussion elsewhere. One heard often the remark that had any one even offered a resolution advocating Christian union some present would have taken alarm at once, so widespread has the sectarian reaction become among some of our people. Nevertheless, not a few of the speakers, both in pulpits and on the platform of the convention, proved that they were untainted by the new heresy which is seeking to turn the Disciples from their true work, of promoting Christian union, into a self-seeking and satisfied demonstration. These signs are unmistakable and cheering. Some of our people may be scared from their true ground by the constant cry of "wolf," but sanity and clearness of thought are returning, and the brotherhood will retrieve its error of even a momentary hesitancy in the great task of uniting the Christian world.

The message of W. F. Richardson regarding the condition of our missionary work in Jamaica was received with satisfaction as an authoritative statement of the work and prospects of the C. W. B. M. in that field.

The educational work of the Disciples was represented by President Rowilson and Prof. Wakefield of Hiram, Prof. Howe of Butler, President Cramblet and Prof. Taylor of Bethany, President Hop-



T. J. Legg, Indianapolis, Ind.

at East Aurora, Tuesday afternoon, by about 75 admirers of our Benevolent Work was among the most enjoyable side trips of the convention delegates. Bro. Mohorter was supremely happy and Bro. Williamson and Sister G. W. Smith more than satisfied with the hearty response to their invitation to look into this worthy institution.

E. S. Muckley of Portland, Oregon, was called home by a telegram announcing the serious illness of his youngest child.

Bro. Toy of Australia stirred the convention by a rehearsal of the activities of the disciples of that huge island and promised a large delegation for our Centennial in Pittsburg in 1909. There are but 20,000 disciples in Australia, yet they propose to raise \$10,000—or 50 cents per member for missions next year. A cablegram was received from Australia during the convention and read to the delegates assembled.

N. E. A. REPORTS.

In a working library devoted to the use of students who are preparing to teach, there is no more valuable book than the Annual Reports of the National Educational Association. It is the purpose to build up in Cotner University an educational library worthy of Bro. A. Teachout's endowment and of that for which the Department of Education is to stand. The desire is to secure a set of the N. E. A. Reports for this pedagogical library. If any reader of the Christian Century has one or more volumes he is willing to dispose of the writer will be glad to hear from him. Please state condition, price and the year for which it is issued.

J. A. Beattie.

1452 Q St., Lincoln, Neb.

We get back our mete as we measure;
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure—
For justice avenges each slight.
The air for the wing of the sparrow,
The brush for the robin and wren,
But always the path that is narrow
And straight for the children of men.
—Alice Cary.



E. W. Thornton, Long Beach, Cal.

Theology, Old and New

By Professor Agar Beet

From the British Weekly.

Everyone knows that the last fifty years have witnessed widespread and far-reaching changes in English thought about things divine, changes threatening to disturb the very foundations of the Christian faith. Amid the general unrest some are asking, What remains of the ancient faith? Does anything remain? Others say that doctrines are of no moment, that the only serious matters are (Micah vi., 8) sincerity and justice and kindness and the fear of God.

This was not the opinion of Wesley, whose best known sermons are about doctrine; nor of Luther; nor of Paul, whose greatest epistles are doctrinal. Robust spiritual life needs a solid foundation of intelligent and definite theological conviction. Our only safety in an age of mental transition, as in all great emergencies, is to look bravely and fairly at the facts of the case. If we do this, we shall find that the changes which claim acceptance are much less than at first sight they appear, and are an immense gain to us in all that we value most.

The chief changes fall under two heads, and are due to two causes: (1) a changed view of the place of the Bible in Christian thought, and (2) a clearer recognition of the divine authority of the Inborn Moral Sense, or Conscience, of man.

Fifty years ago, the common method of theology was to begin by proving the infallible truth of the Bible in all it says, at least in all it says bearing on religion; and on this platform to erect a system of doctrine derived from the Bible and authenticated by its authority. A quotation from the Bible was, in proportion to its clearness, accepted as decisive. A fatal objection to this method is that the infallible authority, or inerrancy, of the Bible cannot be proved; and is not even claimed for it as a whole by the Sacred Records themselves. This will be at once evident if we sift the arguments adduced for it in books of theology. Moreover, the inerrancy of the Bible is disproved by sundry small discrepancies, which in any other book, after careful examination, we should judge to be inaccuracies; and by many passages in the Old Testament (e. g., Num. xxxi, 17, 18; Ps. cxxxvii, 9), in which words attributed to God, or to men acting in His name, are condemned by our moral sense as unworthy of Him.

This admission, which careful study of the Bible compels us to make, has serious consequences. The old method had the merit of simplicity. First prove that the Bible is true; and all that remains is to expound its teaching. If the Bible be not all true, how are we to distinguish between the true and the false? An answer to this question is to be found in the method of research used in every other branch of knowledge. Have we, or have we not, attained a measure of rational certainty in matters historical and scientific? Is Green's "History of the English People" fact or fiction? Do the assured results of science represent objective reality, or are they only subjective dreams of man? Their abundant verification in practical life leaves no room to doubt that they represent reality. We must test the historical statements of the Bible as we should test any other such statements; and such investigation

will reveal the immovable strength of the historical foundations of the Christian faith. This result receives decisive verification in our own spiritual life and in the lives and thoughts of others as preserved in the literature of the world.

This research and verification leave open as doubtful a multitude of details; and in the Old Testament we find here and there teaching we cannot accept. Similarly even the best modern historical works are open to criticism and further research.

Another important factor in recent theological changes is a fuller recognition of the authority of the Moral Sense, the inborn faculty which intuitively distinguishes right and wrong as the bodily sense of sight distinguishes colors, described by the great Apostle to the Gentiles as "the law written in their hearts." This important factor in religion receives abundant recognition in Gentile literature before Christ; and is better understood now by those who have labored on the foreign field than by those who have lived only in Christian countries, where this earlier revelation is somewhat obscured by the fuller revelation given in Christ. But nowhere is it better set forth than in Bishop Butler's Second Sermon on Human Nature. This "law written in their hearts" is liable to be misinterpreted by man's fallible judgment, as is the law written in the Sacred Books. Consequently, conscience is fallible, and may lead us astray, and needs to be educated. But, both at home and among the heathen, it is the preacher's needed ally in the hearts of his hearers; and demands everywhere a hearing in all matters of theology.

To this all-important element in fallen human nature must be attributed many recent changes in theology; e. g., the almost universal rejection of unconditional election and predestination, and especially the damnation of unbaptized or non-elect infants, as asserted by Augustine and Calvin. For indisputably this change is due, not to more careful study of the Bible, which is seldom brought into the discussion, but to a keener sense of the even-handed justice, and the undiscriminating love of God. To the same cause must be attributed the conspicuous change which during the last fifty years has come over public opinion about the doom of the lost. Much public teaching which passed without protest in our boyhood would not be tolerated now.

The same important factor in religious thought must also have a hearing in our estimate of theories of the inspiration and authority of the Bible. For, as noticed above, much in the Old Testament is condemned by the enlightened moral sense of those who have been taught in the school of Christ. Thus are the two causes of change noted above mutually related. So long as the Old Testament was not carefully and consecutively read, in the light of the infinite love of our Father in heaven, theories and doctrines involving merciless consequences were allowed to pass. They cannot pass now.

This new light has its dangers. For it may dazzle the eyes beginning to see new elements of truth. But our safety is to be found, not in clinging to the traditions of the past, the refuge of weak minds and weak theologies, nor in attempts to

prohibit full discussion of the matters concerned, but in searching and reverent investigation of all available evidence, in full view of the imperfection of all human knowledge of things divine and in reliance on the guidance of Him whom the Master called the Spirit of the Truth.

THE REPORT OF COMMITTEE ON CHRISTIAN UNION.

The report of the committee on union to the Buffalo convention embraced the report of the joint meeting of the Free Baptist and Disciples committees held in Brooklyn last November. This has been published in the Christian Century. It will be remembered that the next week the committees of the Free Baptist and regular Baptist churches held a conference and agreed upon a basis of union between those two bodies. This has not been consummated. The Free Baptists prefer union with the regular Baptists. In the provinces of Nova Scotia these two denominations have already united. The strong probability is that they will unite in this country. This fact has made further conferences with our committee impracticable at the present time. Our committee recommends that steps be taken to bring about a union between the Disciples and regular Baptists, and suggests the holding of a congress, made up of prominent men of each body, to discuss the feasibility of union.

Our report calls attention to many facts showing that the heaven of union is working. In England the National and Non-Conformist leaders have joined in a propaganda, pleading for vital union. In Canada the Wesleyan, Congregational and Presbyterian churches have taken steps looking to the formation of one church, to be called the United Church of Canada. In the States the Congregationalists, United Brethren and Protestant Methodists have nearly completed a visible union. Last November 1,500 representatives of thirty different denominations, aggregating eighteen millions of communicants, met in New York to prayerfully consider the feasibility of a closer union. These delegates were among the best men of all Christendom. Whether we approve of the plan adopted to accomplish closer union, is not this fact in itself deeply significant? A score of years ago such a convocation would have been impossible, and such earnest and united voice in favor of the union for which Jesus prayed would not have been heard. All lovers of Christ and workers to advance His kingdom, must rejoice in these significant signs of progress toward union.

Let us take care to show the grace of a true Christian courtesy toward all the followers of our Lord. The time has been when the plea for visible union was not welcome. For the world's sake we must hold patiently and persistently to the desire that the Lord's people be one; and for our own sakes we must keep the passion for unity. It will save us from bigotry; and the deep hunger for vital union will keep us wondrously near to Christ.

R. Moffett, Secretary.

Cleveland, O.

The call to watch and pray means more than watching your neighbor.

The Ideal of the Ministry

By Rev. F. B. Meyers

It is not possible for us to keep in the mid-current of our times and meet their imperious demands, unless we have an educated and far-seeing ministry. It goes without saying that we are not to substitute culture for grace, or learning for the unction of the Divine Spirit, but there is no need to choose between them. An uneducated ministry is not necessarily a gracious one, nor an educated one graceless. The greatest leaders in our ranks to-day are men who have passed through the rarest culture of their time. God does not disdain the use of the ram's-horn, but the camp moved and the jubilee was announced by the sounding of the silver trumpets.

Next to the blessing of God, our churches owe their position to the high ideals of culture and education by which they have been characterized in the past. It is a remarkable fact that the earliest Separatist churches were all founded by university men. Had it been otherwise, they would not have captured England. It is more than likely that the movement, out of which the Baptist and Independent churches arose, would have succumbed to inner dissension, or become a back-slash in English history, but for the fact that some of the most cultured minds of the day had concentrated their noblest powers on the problems which required solution. As we glance through the admirable compendium of the story of "Baptist and Congregational Pioneers," there is abundant confirmation of this fact. Robert Browne was a graduate of Corpus Christi College, Cambridge; Robert Harrison, an alumnus of St. John's; Barrow graduated in 1569 at Clare Hall; John Greenwood took his bachelor's degree at Corpus Christi in 1580; John Penry took his M. A. at Oxford in 1586; Francis Johnson held a fellowship at Christ's; and though Ainsworth "scarce

set foot within college walls, he had scarcely his equal in Hebrew and Greek in Europe. John Smyth took his degree at Christ's College in 1593; and John Robinson became Fellow at Corpus Christi in 1598. Henry Jacob was an Oxford man and a graduate of his university; and Henry Jessey, who in 1645 became a Baptist, was a Cambridge graduate, and rector of St. George's, Southwark.

When we pass on to the ejection of the Puritan clergy, we learn from Calamy that in 1662, and the two years immediately preceding, 2,257 clergy were expelled from their livings or resigned them, the list including the best theologians of the Anglican pulpit of the time. Among them were William Bates, vicar of St. Dunstan's, an orator and eminent author, who had been offered a deanery and a bishopric, but became pastor of Mare-street, Hackney; Richard Baxter and Dr. John Owen; Edmund Calamy and John Howe. Many of these eminent theologians and preachers were driven by the Five-Mile Act to become pastors of village causes, and this will account to a large extent for the hold which our churches have had on the rural life of England. "The Lord of the Harvest" knew well what He was doing when He scattered the rarest minds of England throughout the remotest parts of the country, where men have time to think, and where in sequestered nooks, the springs of national life start rivers on their great career.

Without laying undue stress on learning, we shall do well to preserve these great traditions. There is every reason to pursue the policy which our forefathers inaugurated with such entire success. Though the Spirit of God can do without human learning, in every age He has

borrowed it, when set on fire with a burning passion for His glory and the salvation of men. First and foremost, of course, there must always be the Divine Call. Nothing can compensate for its lack. The soul of the young applicant for our ministry must have heard the Voice from the midst of the Seraphim, crying, "Whom shall I send, and who will go for us?" and must have answered, "Here am I; send me." With this are always the Divine gifts. The presence of these indispensable requisites must be ascertained and verified by every test that we can apply; and when we are as sure, as men can be, that neither is lacking, we must spare neither money nor pains to give the highest polish and keenest edge to the weapon that God has placed at our disposal.

There is a whole heaven between the foolishness of preaching and foolish preaching. Our ministers in former days have not only been evangelical and evangelistic, they have been great theologians, who have contributed to the thought of their time. Among recent names in this direction, it is enough to recall those of Andrew Fuller, Howard Hinton and Robert Hall. When the Gospel of Christ had to be presented to the brainy Roman world, God's chosen instrument was trained at the feet of Gamaliel, one of the foremost teachers of his age. If you want to win and keep the young men and women of your homes, who are to be the merchants, manufacturers, and social leaders of the coming time, and who, to an increasing degree, are benefiting by the richest advantages of this marvelous age, you must have an educated ministry. They must not feel when they enter our churches, that they are stifled by the closeness of the atmosphere and the narrowness of the horizon.—From the President's Address, Delivered Before the Baptist Union of England, October 2.

MAKING MARRIAGE A SUCCESS

"In business, if problems arise, a man seeks to master them; if inharmonies threaten to eclipse his success, he seeks to remove them; he does not let things drift or work themselves out in some way; he knows it is his business to find out where things are wrong and how he can set them right; he does not shut his eyes to troubles, and think that he is curing them by obscuring them. Men are often resigned to conditions in their home that they would never surrender to in their business; they often accept as inevitable in their home life what they could change if they only would. It is cowardly to accept any wrong condition if any amount of effort will right it.

"People often fan themselves into the serene self-satisfaction that they are bravely accepting fate when they are really only too mentally lazy or morally inert to take a bold, firm stand to win the freedom of thought and action they desire. There are little rifts in the lute of marriage happiness that, unnoted and uncorrected, widen until the music of sweetness is lost. There are little differences that a few moments of listening, a few moments of kindly wisdom and explanation will set right, but foolish pride may deter, and a heart is wounded; unrest, vague understanding and suspicion dethrone confidence and a sad growing-apart may darken the years.

"Sometimes the lack of proper understanding comes from that moral cowardice that seeks only to preserve 'peace in the family.' This is a false peace. It is treason thus meekly to surrender, shutting out the true, white light of real peace for a silent suffering protest which eats into the heart."—From the November Delineator.

OF THE SEA.

Let us go down to the sea, ere the noisy day be over,
Let us go down to the sea, and strip us of care and of toil;
There are graves in the heart of man that only the sea can cover,
There are deeds in the life of man to be sown as the deep sea spoil.

Flee from the surging of sound, that urges us on to the morrow,
Wrest from the merciless round that returns with the birth of the sun,
Free us of harassing thought, and the wind's wild pinion borrow,
Yet there is room for the heart where the wind and the wave are born.

And the grief which lieth behind us give to the grace of forgetting,
And the faith that is dimmed let us shrive with the clean, keen salt of the sea,

And the fruitless doubt let us fling beyond the bound of regretting,
Where only the wave and the sky and the sort of man may be.

Earth, the mother, hath balm for her world-stained sons and daughters,
Earth, the mother, hath balm for her toll spent hearts and sad,
Time cannot curb nor deny God's bountiful boon of waters—

Let us down to the sea, my soul, let us down to the sea and be glad!
—Virginia Woodward Cloud, in A Reed by the River.

PREPARE FOR IT.

Have you made every preparation for your offering Nov. 4 for State Missions? It is not too late to make your church ready to some extent. Preach, talk, write, enthruse, enlist, organize, get ready—then take a great offering.

Send the word along the line to every church that Nov. 4 is to be observed for State Missions. On that date let every church move out and keep step in our home missionary labors.

For all may have,
If they dare choose, a glorious life or grave.

—George Herbert.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Lowell C. McPherson has resigned his position as missionary in Havana, Cuba, and has accepted a call to the pastorate of the church in Wellsville, New York.

The Church in Sacramento, Calif., of which W. F. Reager is the enterprising minister, became a living link this fall in the C. W. B. M. work, with India as the field for its missionary activities.

The Christian Church in Connorsville, Ind., of which James C. Burkhardt is pastor, celebrated in special services the anniversary of the church, October 14. The offerings for the day amounted to \$1,220. During the past month the total offerings of this church were \$17,000. The new \$40,000 church property has never had a mortgage and a year from dedication the indebtedness was less than \$10,000. Additions are frequent in the regular services and in all departments of its work the congregation is thriving.

In Villa Heights near Joplin, Mo., a new church building has just been completed and the county Evangelist J. W. Baker is at present in a very successful revival meeting with this congregation.

Both the First and South Joplin churches, Joplin, Mo., have recently closed two revival meetings. Bro. Walters, pastor in Neosho, Mo., assisted W. F. Turner, the minister in services at the First Church. Bro. Peters, the pastor, did the preaching in the South Joplin meeting and was assisted by Bro. Guyman of Toledo, Ohio, who had charge of the music.

October 14th was observed as Rally Day by the congregation in Missoula, Mont. Interesting special services with the roll call of the membership were features of the celebration. As a climax of the services there were 17 additions to the membership of the church. Under the able leadership of the minister, W. H. Bagby, the church work is encouraging in outlook. A hopeful revival meeting will be held beginning November 4th, during which the church and minister will have the assistance of Bro. Saxton as singing evangelist.

A. C. Corbin has entered upon the activities of his new pastorate in Dallas, Ore. He takes up his work with enthusiasm and large hope for the success of the church enterprises.

Last Sunday evening Mrs. Oeschger spoke to a large and interest audience in the church in Vincennes, Ind., on Echoes from the Buffalo Convention.

M. M. Davis, pastor of the Central Christian Church, Dallas, Texas, is preaching a series of ten sermons to young men on Sunday evenings. In the series he considers the Young Man and His Ideals, Purposes, Associates, Character, Heroes, Business, Marriage, Home, Sin and his Savior. The series is under the auspices of the Christian Endeavor Society.

Louis S. Cupp on October 7th rounded out his first year's pastorate with the Hyde Park Church in Kansas City, Mo. On that day there were 374 present in the Bible school. During the year about \$3,000 was raised for all purposes and there were 85 additions to the membership of the church. The Sunday school is now in a three months' contest with T. P. Haley's school, considering the points of attendance, offering, number on time, new pupils and the home depart-

ment. Bro. Cupp begins his second year with most hopeful prospects.

The enterprise of the congregation in MacPherson, Kans., is manifest in the purchase of a new furnace. Under the leadership of the pastor, W. A. Morrison, the church is prospering in all departments. Her full apportionment was given in the offering for church extension. Bro. Morrison will assist Oscar Hunsaker in a meeting at Potwin, Kans., exchanging pulpits with him during the meeting. Mr. Morrison will also lead the church at Groveland in a revival meeting.

Bro. Hay has recently accepted the pastorate of the Christian Church in Canton and Galva, Kans.

During the revival meeting in Cairo, Ill., held by Evangelists Maple and Miller, the sermon of Mr. Maple on Christian Union was given much space in the newspapers of the city.

P. C. MacFarlane, the minister in Alameda, Calif., is preaching a series of sermons, presenting historical sketches of the Christian Church in the Antenicene period. His subjects are conquests of the First Century, the Edifiers, the Apologists, the Early Sects, the Early Heresies, the Polomists, the Assailants of Christianity, the Theologians, the Corruption of Worship, the Growth of Externalism, the Descent of Morals and from Peter to Pope. The series is enlisting great interest in the church and community and attracting fine audiences.

The plans for fall work in the church in Santa Clara, Calif., of which Oscar T. Morgan is the minister, are developing well. There is a class in Bible study of over 30 members, taking a course on "The Founding of the Christian Church." This church has also a live mission study class.

The Men's League of the Church in Martinsburg, W. Va., met in an interesting meeting October 23d. W. D. Straus, Elmer Munson, C. B. Klsner, O. G. Dildrow and Harry Johnson had part in the program of the meeting. Oren Orahood is the minister of this wide-awake congregation.

Isaac H. Shaver, one of the earnest supporters of the church in Cedar Rapids, Iowa, passed away in that city last week. He was held in great esteem not only by the members of the church, but by the people of the community. Before his retirement from business activities, he was identified with large business enterprises in the city and was looked upon as one of the foremost citizens interested in all those movements which benefitted the community.

Evangelist O. D. Maple will be in need of the services of a singer beginning about the 10th of November. His present address is Marion, Ohio.

A church that has an interesting history is that of the Little Flatrock Christian congregation in Rush County, Ind., one of the wealthiest and oldest Christian churches in Indiana. The church is one of the few country churches in the state that can afford a regularly employed pastor and furnish him with a parsonage. The membership reaches into the hundreds, and its total wealth represents about \$1,500,000. It is from the congregation at Little Flatrock, largely that the membership of the Main Street Christian church of Rushville originally was recruited. A revival service is now

in progress at the church. It is being conducted by the pastor, Frank B. Thomas, assisted by Harry K. Shields of Rochester, Ind., a well known singer. The Little Flatrock Christian church was one of the first churches in Indiana to adopt the system by which church dues are collected by assessment. Each member is assessed according to his ability to pay, and in that way the church treasury is always in first-class shape.

OUR NEXT MISSIONARY DUTY.

November 4, the first Lord's day of next month, is the appointed and general day for offerings to state missions. The remaining days of this month should be devoted to preparation for it, and all of November that follows should be consecrated to its completion. Let no preacher wait for the exhortation of a state secretary. Even if the secretary's office be vacant, the duty and the opportunity remain. Let no church fail of this next duty because it has no preacher. Elders and deacons are more responsible in these matters than ministers whose permanent homes are not with the church. And even if secretaries, preachers, elders and deacons should all fail, the obligation still rests upon the individual members to help plant the cause in the places where there is no church. Let every church make the offering, and let every member share in the offering.

One of the cardinal principles of the reformation in which we are engaged is the independence of the individual member. It is not at the beck and call of some official that we are to move, but under the constraint of the love of Christ. We are quick to assert our independence in matters of church government; let us be as prompt to act upon it in giving.

There is no church in the brotherhood that cannot easily double its offerings for state missions this fall. There is no state in the brotherhood whose needs are not so great but that the increase which this would furnish could be used twice over. Double the offering by increasing the gift you made last year. Help to make sure of its being doubled by inducing other members to give. To save any possibility of its not being doubled, seek out a church that made no offering last year and induce its members to give. By so doing you will not only help in discharging the missionary obligation which lies nearest your door, but you will confer a blessing upon those that you induce to help. Every church needs state missions more than state missions need the church. Only by greatly increasing the state missionary offerings and service can we worthily finish the first century of the plea for union in Christ and liberty under Christ. Get ready for the Centennial by discharging honestly and fully your next missionary duty.

W. R. Warren,
Centennial Secretary.

Are you awake to new opportunities?
Are you the man for new enterprises?
Are you up to date in church methods?
Perhaps the congregation for which you are preaching has never taken an offering for State Missions. If so, now is your opportunity, this is your new enterprise. Be up to date.

Godliness makes the gentleman.

A Chicago Wedding

On Wednesday evening, October 17th, Miss Arlene Cornelia Dux, the daughter of Mr. and Mrs. Joseph Dux, was married to Chas. Reign Scoville, the well known evangelist. The wedding occurred in the residence of the bride's parents, Four Campbell Park boulevard, Chicago. The service was performed in the presence of two hundred and fifty guests by Prof. W. J. Lahmon of Columbia, Mo. Finis Idleman, pastor of the Christian Church in Paris, Ill., and A. T.



Charles Reign Scoville.

Campbell, associated with Dr. Scoville as minister of the Metropolitan Church of Chicago, also had part in the services. The house was beautifully decorated throughout for the occasion with smilax and roses, the decorations being pink and white in the dining room. The bride was attended by Miss Phosa Scoville, a niece of Dr. Scoville, as bridesmaid, and Mrs. Raymond West Bradshaw of Sheridan Park as matron of honor. Mrs. Bradshaw is a sister of the bride. Dr. Scoville was attended by Rev. Thomas P. Ullom of Traverse City, Mich., and Mr. Raymond West Bradshaw.

Prof. Arthur Peck, of the Chicago Musical College, played the wedding march. Miss Winifred Townsend rendered the "Angel's Serenade" as a violin solo during the ceremony and Mr. Deloss Smith, who has been so closely associated with Dr. Scoville in his evangelist work for several years, sang "For All Eternity."

The bride was gowned in an imported lace robe over white satin. She carried a beautiful shower bouquet of roses and lilies of the valley. The bridesmaid and matron of honor carried pink roses.

Mrs. Scoville is a young woman of striking beauty, accomplished and cultured and a popular vocalist, having studied in Christian College, Columbia, Mo., and more recently in the Chicago Musical College.

The happy couple are enjoying a wedding journey through northern and eastern cities, which will end in Indianapolis, Ind., where Dr. Scoville is the evangelist

for the Third Church, to have part in the simultaneous evangelistic campaign beginning in that city next Sunday. Dr. Scoville will be accompanied by his wife on his travels about the country in his remarkably successful revival meetings.



Mrs. Charles Reign Scoville.

KANSAS CITY'S GREATEST MEETING.

Our splendid meeting, in which the largest number ever won for Christ in any church in Kansas City, closed Sunday, October 14, with 307 additions.

Wm. J. Lockhart and Chas. H. Altheide were the evangelists. I have nothing but praise for these splendid men. Charles Altheide is a good leader of song and gave us perfect satisfaction with his chorus of from 60 to 70 members.

Bro. Lockhart is an ideal evangelist—earnest, clean and true. He has no methods that are objectionable and never said one word that we wished he had not spoken. He is a tireless worker and a true yokefellow. Our entire church and community wish to commend him as a consecrated and noble man of God. We have no wounds to heal, no mistakes to overcome and no actions to cover up.

The meeting lasted six weeks and one day and from the first day, when 15 came forward, until the close there were additions at every regular service.

Preparation for the meeting consisted of hard work for months before the meeting began. We talked meeting in sermon, in homes, in Sunday school, in prayer meeting and everywhere. The final work was done by 60 of our consecrated women who canvassed every home within four square miles and ascertained the religious attitude of all and left an invitation to the coming meeting. No expense was spared in our advertising. Thousands upon thousands of invitations were given out as the meeting continued. We also used a large bulletin board, placed on a prominent corner and upon which was kept the facts of the meeting daily.

Fifty or more young men and ladies

gave us constant service as messengers. Daily visitation by our workers was a good feature.

There were 138 married men and women, about 75 young men and young ladies and almost 100 from our Sunday school. Twenty-nine came from other religious bodies.

Bro. Lockhart has a fine close to his meetings. Following his sermon to the new members he took pledges for current expenses and \$1,500 was pledged by them alone.

We are a happy church. We will be compelled to enlarge our building. Jackson Avenue is now the third church in membership in the city. Our next move is for missions and we expect to move forward all along the line. We praise our God for all the influences that helped and gave the victory. The praise is the Lord's. The blessing is ours.

Frank L. Bowen, Pastor.

FROM THE EVANGELIST.

In March of this year Frank L. Bowen wrote me saying "We want you to come and lead us in the greatest meeting Kansas City ever had." Arrangements were made for the meeting. On September 1 I met the pastor and his people in conference. I said, "You may ask what you will, for God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Many expressed themselves as to what they wished for, but Bro. Bowen's faith was the strongest and he said: "I shall not measure this meeting by numbers reached, but I shall hope to see as many as 300 brought into the kingdom." I mention this that I may again register my conviction that the Church of Christ

may have anything asked for when there is a great passionate longing for the thing desired. When the meeting ended there had been 307 people who had taken their stand for Christ. The meeting lasted six weeks and one day, with no meetings on Saturday nights. There was not a service held without additions. There were no wonderful days—33 were the most added in one day—but a steady stream of those turning to the Lord or consecrating themselves anew to His service. Aside from the Divine Power that enters into every great meeting, the strong factor was the work and influence of Bro. Bowen and his faithful wife, who is a partner in all his plans and work. Nearly ten years ago the Jackson Avenue Christian Church, that now numbers over 700 members, was a mission, just started, by Bro. Bowen as city evangelist. This was but one of several missions under the supervision and direct pastoral care of Bro. Bowen. For seven years he was pastor of all of these missions. During those past years good buildings were erected at Jackson avenue, Ivanhoe Park, Budd Park and Mt. Washington, and during the past three years pastors were located in three of these and they are all growing into strong churches.

Bro. Bowen is still the general superintendent of city missions, but for nearly three years he has been pastor also of the Jackson Avenue Church. His has been a great work and he is now enjoying the large fruitage of the ten years of planting.

The people of the Jackson Avenue Church have the spirit of sacrifice and devotion that should mark a true church of Christ. There was never an objection

(Continued on page 967.)



AT THE CHURCH.



The PRAYER MEETING

By SILAS JONES

A CHURCH WITH A GREAT OPPORTUNITY.

Topic, Nov. 7: Rev. 3:7-13.

Opportunity has two elements: the thing to be done and the person to do it. Philadelphia offered a field for Christian activity. There were doubtless many in the city who were dissatisfied with paganism and skepticism and were willing to hear the gospel of Christ. There was no excuse for saying that everybody had heard the message. Eager listeners were easily found. We may say that every church in America has plenty of work before it. No community among us is as obedient to the gospel as it ought to be. Then there are destitute places in every part of the land. The non-Christian world is open to the missionary of Christ and is giving heed to him in a way that promises great things for the kingdom of God. The nation needs men with consciences quickened by acquaintance with Christ and courage made strong by faith in him. The church must furnish these men.

The second element of opportunity was present in Philadelphia. The "little power" which the church had was owing to the smallness of its membership rather than to weakness of faith. Perhaps, too, we are to think of it as feeling its weakness on account of the vision it had of the field. Being concerned for the honor of its Master, it was able to see how many doors were open to the Christian worker. The Lord opened the doors and the church had eyes to see them. Only by closing its eyes could it say there was nothing to do. The Lord has opened doors for every church in America. That many churches are lacking in vision is evident when the record of their deeds is read. They seem not to know of any children that need the guiding hand of the church. Their contributions for home missions indicate that they are not concerned for the unevangelized in the cities and in the neglected rural districts. What does it mean that men of prominence in some of the churches dislike to hear sermons on foreign missions? The simple fact is that they have closed their eyes. They do not see what the Lord has done in opening doors for his people to enter. Again, how does it happen that while papers not connected with the church have been exposing medical frauds, religious papers have been freely advertising these same frauds? When the disciples of the Lord know why they are in the world, the papers that have been assisting the quacks to deceive the people will either repent or die the death of the unrighteous. Look where we may, there is something to do. It is a glorious time for the true church.

The church in Philadelphia was faithful. It made good use of what it had. As a consequence it had more work than it could do. The faithful church always has its powers taxed to the utter-

most. It is continually discovering new opportunities for service. It will become known and its help will be sought. Its daily prayer will be that the Lord send more laborers into his harvest. The careless church is not aware that there is a harvest, for it has no vision. If by chance it comes in touch with a man of vision, it wonders how we happened to lose his mind. It cannot understand a man who is really concerned for the salvation of the world. "Unto every one that hath shall be given," means that every one who uses his opportunities shall have greater ones coming to him continually. And this applies to churches as well as to men.

SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER
THE LORD'S SUPPER.

Lesson for Nov. 4: Matt. 26:17-30.

The Lord's Supper is the greatest memorial in the world. The Roman Catholic church has made it a "sacrament," and displaced it from its proper position. The action of the Roman church in taking it out of the hands of the common people as a means of remembering Christ served to create in their minds the supposition that the supper was the means of special graces, such as the remission of sins, when administered by the priest. It made this ordinance a source of tremendous power, says Munnell, in the hands of the clergy.

Protestants have improved on this very much by reducing the number of "sacraments" to two—baptism and the Lord's Supper.

This is not an endorsing institution. It is not used to show our relationship to other disciples. "In remembrance of me" is the divine injunction. It is the "cup of the Lord." It is, therefore, wrong to claim that we cannot "commune with others." You have doubtless known members to remain away from the church, or refuse to take the emblems from the hand of one they did not like, all because of a personal grudge or enmity.

"In remembrance of me" is as much a command as an invitation. To "show forth" his death at the Lord's table is as effective sometimes as to show forth his death, burial and resurrection, the gospel, in baptism. We are not bound to any certain time, but are told "As oft as ye eat ye show forth my death." New Testament example has brought us to the weekly observance of this ordinance.

The art of self-examination should be cultivated. It is one of the "first principles" of the Christian faith. The inventory of the soul is constantly in order. Looking into our own hearts and lives is wholesome and helpful to us, and we should do this as often as possible. There must be "great searching of heart" if our experiences are to be filled with the best things. The Lord's table is a good place for this. We are so prone to judge others.

The Lord's table is a good place for reconciling differences, or at least the

reconciliation must precede our appearance at the table of the Lord. We must first go and straighten out the difficulties, remedy the wrongs, before we are fitted to sit together around the emblems of the Lord's death.

It is a good place for spiritual vision. Backward to Calvary, forward to duty. This is the divine program. We are strengthened by this holy relationship. It rests as a benediction upon all the days of the week that follows our observance. It inspires to better work, to more earnest effort. It fosters Christian fellowship, and points to future glory.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

THE BLESSEDNESS OF COMMUNION WITH CHRIST.

Topic Nov. 4: John 14:15-26.

These are among the last words of the Master. He was preparing to go away. And the disciples would be comfortless without Him. The Lord is giving His farewell charge. His word of passion, of pleading, of persuasion, of command to them and to us is this: "If ye love me, keep my commandments." It is the final test. To keep is love's happiness—to give is love's joy. To obey is better than sacrifice—better than all gifts of gold or

A FOOD CONVERT.

Good Food the True Road to Health.

The pernicious habit some persons still have of relying on nauseous drugs to relieve dyspepsia, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion—dyspepsia—is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to stimulants is like whipping a tired horse with a big load. Every additional effort he makes under the lash increases his loss of power to move the load.

Try helping the stomach by leaving off heavy, greasy, indigestible food and take on Grape-Nuts—light, easily digested, full of strength for nerves and brain, in every grain of it. There's no waste of time nor energy when Grape-Nuts is the food.

"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man.

"I had nervous dyspepsia and was all run down and my food seemed to do me but little good. From reading an adv. I tried Grape-Nuts food, and, after a few weeks' steady use of it, felt greatly improved.

"Am much stronger, not nervous now, and can do more work without feeling so tired, and am better every way.

"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls at a meal. I am sure there are thousands of persons with stomach trouble who would be benefited by using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

treasures of earthly things. "Love is the fulfilling of the law"—love keeps the law—love obeys with alacrity, with a great leap of joyousness, with radiant readiness and rejoicing. The commandment of love is to keep love's commandment. And His commands are not grievous. Love is not a hard taskmaster. To belaggards is proof of lovelessness. O, to love and find in loving life and all delight as lovers may—to be glad with the simple gladness of love—that is beyond definition, whether human or divine; whether of the little child or of the saint, softened, subdued, serious, by suffering, yet full of cheer, hopeful, helpful, holy. If we really love we know—we understand by loving, as little children do before they can utter a word or read a syllable. Definitions are no part of the divine. The Apostle John is satisfied with the simple statement, "God is love." That means everything to the loving—nothing to the loveless.

Still those who love most long most for companionship—for communion, for comfort. The Savior understood this. Therefore the promise of "another Comforter that he may abide with us forever." Love wants to stay always, but must go away. Only in spirit can love abide always. Only in the Holy Spirit can Christ abide with the disciples always—be ever present, in all hearts, in all places. Explain the mystery. If you love, you know. If you do not, no word of the Master, surely not of mine, could make it plain.

Spirit—the spirit of love, human and divine—has the most wonderful faculty of annihilating space, setting fate at defiance, mocking despair. That we are capable of such love and such spiritual communion is proof that we are of God—for God is Spirit and Love. We have the same marvelous faculties; therefore we are of the Divine! It is love's logic. Now abide faith, hope, love, these three; but the greatest of these is love, because love is spiritual, eternal.

So also are faith and hope. That we are capable of believing against all doubt, hoping against despair, loving beyond death—all prove our immortality. O, loved ones, believe it!

I am writing, while waiting for a train, with the rattle and roar of a noisy switch-engine in my ears. But noise cannot hush the voice of God in the soul, nor silence the sighing of the spirit within. We are immortal, by all the searchings of the spirit of man without himself, by all the crying of the spirit within. And beyond all these evidences, within ourselves and without us, is the added assurance of the "love of God shed abroad in our hearts by the Holy Spirit given unto us." "The Spirit beareth witness with our spirits that we are the children of God." Why not? God is Spirit—Love is spirit. We are of God, we love. "He that loveth is born of God." O, it's all so simple if you love—so hard if you do not. Love is light, love is life. "Because I live ye shall live also." You don't understand it? If you love, you do; for love is always saying, "Because I love you you shall live, and in my life you shall find life." And just because love is the greatest thing in the world or in the universe, they that really and rejoicingly and triumphantly love shall live and inherit all things! It's the promise and assurance of Love, and Love will claim His own—yours, mine—on earth and in heaven! Yes, forevermore!

A CLEVER IMITATION.

A certain Cleveland attorney, says the Cleveland Plain Dealer, has two bright little children. They are quick at imitation, and have a talent for making up games in which they cleverly burlesque their elders. A few days ago their mother found they were playing "doctor." The younger child was the patient, with head wrapped in a towel, and the older the physician, with a silk hat and cane. The mother, unseen by the little ones, listened at the doorway:—

"I feels awful bad," said the patient. "We'll fix all that," said the doctor briskly. "Lemme see your tongue."

Out came the tiny red indicator.

"Hum! hum! coated!" said the doctor, looking very grave indeed.

Then, without a word of warning, the skilled physician hauled off and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.

"Feel any pain there?" inquired the doctor.

"Yes," said the patient.

"I thought so," said the healer. "How's the other side?"

"It's all right," said the patient, edging away.

Thereupon the doctor produced a small bottle filled with what looked like either bread or mud pills, and placed it on the table.

"Take one of these pellets," the physician said, "dissolve in water, every seventeen minutes—al-ter-mit-ly."

"How long mus' I take 'em?" groaned the patient.

"Till you die," said the doctor. "Good morning!"

Dr. Henry Van Dyke has heard a good story from Turkey about his famous little booklet, "The Other Wise Man." A missionary translated the charming parable into Arabic. Of course, it was necessary to submit the manuscript to the Turkish censor. The censor read, and could see no reason why it should not be published within the domain of the Sultan.

"It's all right but the title," he said when the translator came to learn the official decision; "you'll have to change that. This man in the story was not a Moslem. No man can be a wise man if he is not a follower of Mahomet. You must think up some other name."

"But I don't know any other title to give it," protested the amazed translator. "You give it a title yourself."

The censor knitted his brows over this unusual problem. His office does not usually require constructive criticism. Finally he said:

"Well, then we'll call it 'The Scientist that Got Left.'—The Interior."

INTERESTING CONTEST. Heavy Cost of Unpaid Postage.

One of the most curious contests ever before the public was conducted by many thousand persons under the offer of the Postum Cereal Co., Ltd., of Battle Creek, Mich., for prizes of 31 boxes of gold and 300 greenbacks to those making the most words out of the letters Y-I-O-Grape-Nuts.

The contest was started in February, 1906, and it was arranged to have the prizes awarded on April 30, 1906.

When the public announcement appeared many persons began to form the

words from these letters, sometimes the whole family being occupied evenings, a combination of amusement and education.

After a while the lists began to come in to the Postum Office and before long the volume grew until if required wagons to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage and for a period it cost the company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage.

Young ladies, generally those who had graduated from the high school, were employed to examine these lists and count the correct words. Webster's Dictionary was the standard and each list was very carefully corrected except those which fell below 8,000, for it soon became clear that nothing below that could win. Some of the lists required the work of a young lady for a solid week on each individual list. The work was done very carefully and accurately, but the company had no idea, at the time the offer was made that the people would respond so generally and they were compelled to fill every available space in the office with these young lady examiners, and notwithstanding they worked steadily, it was impossible to complete the examination until Sept. 29, over six months after the prizes should have been awarded.

This delay caused a great many inquiries and naturally created some dissatisfaction. It has been thought best to make this report in practically all of the newspapers in the United States and many of the magazines in order to make clear to the people the conditions of the contest.

Many lists contained enormous numbers of words which, under the rules, had to be eliminated. "Pegger" would count "Peggery" would not. Some lists contained over 50,000 words, the great majority of which were cut out. The largest lists were checked over two, and in some cases, three times to insure accuracy.

The \$100.00 gold prize was won by L. D. Reese, 1227 15th St., Denver, Colo., with 9,941 correct words. The highest \$10.00 gold prize went to S. K. Fraser, Lincoln, Pa., with 9,921 correct words.

A complete list of the 331 winners, with their home addresses, will be sent to any contestant inquiring on a postal card.

Be sure and give name and address clearly.

This contest has cost the company many thousand dollars, and probably has not been a profitable advertisement, nevertheless perhaps some who had never before tried Grape Nuts food have been interested in the contest, and from trial of the food have been shown its wonderful rebuilding powers.

It teaches in a practical manner that scientifically gathered food elements can be selected from the field grains, which nature will use for rebuilding the nerve centers and brain in a way that is unmistakable to users of Grape-Nuts.

"There's a reason."

Postum Cereal Co., Ltd., Battle Creek, Mich.

The altitude of prayer does not depend on its high-sounding phrases.

The address of Sumner T. Martin, Chicago City Evangelist, is 2136 Congress Street. Phone Ogden 6943.



Home and the Children

THE HARP OF HOPE.

(Hebrews 6:19.)

The storm that smote the mountain pines
And fringed the white waves of the bay,
Struck the great vessel's anchor lines
Where sailors waited for the day.

The tense ropes quivered on the sea
As if a hand divine had strung
That rugged harp of melody
And from its strength had music flung.

On steady wing uprose the song
Through deep-barred spaces of the night—
A note of hope, so sweet, so strong,
The storm alone could pitch it right.

Throw out your anchor lines, O man,
Within the veil, and learn at length
The test of sorrows only can
Reveal their sweetness and their strength.

—Rev. Clark Thompson, D. D.

THE BALENS' "COME-DOWN."

By J. L. Harbour.

Tilly, my maid of all work, was leaving my laundry one Monday morning when I entered it with a garment in regard to which I wished to speak to the landress, Mrs. Puffer. She greeted me with her usual cheery effusion and said as she sliced some soap into the wash boiler:

"Your Tilly has just been telling me about how she is to be married in May an' I been giving her a little advice. She needs it. Says she hasn't got so much as a towel or a sheet to take to her own home, an' here you been paying her five dollars a week for a year an' she ain't got ten dollars to her name. Says she expects him to buy their housekeeping things. To hear her talk you'd think she was goin' to marry the president of a steel trust, an' all because her Jim has twelve dollars a week. She owns up that he drinks a little. Ain't she the foolish one to give up her good place here with five dollars to the good ev'ry Saturday night to marry a man with twelve dollars a week an' even a little appetite for rum? It'll grow like enough. They're going to set up housekeeping with things they allow to buy 'on payments.' Say, do you know what is at the bottom of nine-tenths o' the unhappiness an' the unrest o' the people in this country?"

"I think that I know some of the causes, Mrs. Puffer."

"Well I know two of 'em, an' they count for more than all the others put together. They're drink an' debt. That's straight. I live where I see a good deal o' both an' I know what I'm saying. You know I read a chapter in my Bible ev'ry day o' my life, an' this morning it was in Isaiah, an' I tell you he hit the nail on the head when he wrote, 'Woe unto them that rise up early in the morn-

ing, that they may follow strong drink.' An' how much better off we would all be if we took the advice o' St. Paul an' owed no man anything. But now it's owe ev'rybody you kin work for credit an' drink early an' often. Ain't that about it?"

"It is truer than it should be."

"Trouble is, it's too easy for folks to go into debt nowadays, what with agents o' the installment stores walkin' right into the houses o' the poor an' offering to sell 'em lace curtains an' rainbow rugs with purple dogs an' green lambs an' pink cows on 'em, all for twenty-five cents down an' twenty-five cents a week.

"My land! I know of a woman with six children an' her husband earnin' eight dollars a week an' she's payin' twenty-five cents of it out for a yellow plush album with a lookin' glass in the back an' she ain't a photograft to put in it, an' she's to pay four dollars for that fool thing that would be dear to her at a quarter, because she has no earthly use for it.

"I know another woman with about as much brains as a hen, who is paying five dollars for some flimsy lace curtains for her front winders, an' she ain't a yard o' carpet on her floor nor bedding enough to keep her children warm at night. Ain't that silly?"

"It seems so to me."

"It isn't only the poor that's forever in debt. Ev'rybody is, an' why? Because ev'rybody, from the man that drives a garbage cart up to the big bugs on Fifth Avenue, is trying to outdo someone else a little above 'em in the way o' living. Why, bless your soul! I once washed for a family that seemed to have ev'rything heart could desire; a big, beautiful house, loaded with the finest things. Rugs that cost over a thousand dollars, an' the lady o' the house walking out one day in sables that cost over a thousand an' the next day with sealskins an' diamonds; an' the fine entertainments they used to give! An' what do you think? One day I went around to do some fine laundry work an' lo an' behold there was a red flag flapping in front o' the door an' ev'rything going under the hammer. All that fine furniture an' even the woman's jewels an' her husband's things, was under mortgage! Same old story. Debt, debt, debt, an' all for show! Well, them that dance must pay the piper.

"When I was first married folks thought it a disgrace for a girl not to have all her own sheets an' towels an' table an' bed linen when she married, but nowadays all lots o' girls has when they marry is on their backs an' that ain't always paid for. Then it costs as much to git married as it does to git buried nowadays, an' I guess that some o' the folks that pay so much for gitting married, ruther wish they'd paid it for gitting buried before they get through

with mattermony. Seems like ev'rybody tries to make the biggest show possible at both weddings an' fun'rais.

"I know a family that ain't got the bills for their daughter's wedding paid for yet, an' she's got two children now an' her husband ain't earned a dollar for a year. I know another—say, did I ever tell you about Sadie Balen's grand 'at home'?"

"I think not, Mrs. Puffer."

"Well, it fits right in with what I been saying. She was Sadie Porter before she married Joe Balen an' she had a real good place as forelady in a box factory. I guess she had as much as ten dollars a week. You'd o' thought to of heard her mother talk that Sadie owned the fac-

HUSBAND DECEIVED,

But Thanked His Wife Afterwards.

A man ought not to complain if his wife puts up a little job on him, when he finds out later that it was all on account of her love for him. Mighty few men would.

Sometimes a fellow gets so set in his habits that some sort of a ruse must be employed to get him to change, and if the habit, like excessive coffee drinking, is harmful, the end justifies the means—if not too severe. An Illinois woman says:

"My husband used coffee for 25 years, and almost every day.

"He had a sour stomach (dyspepsia) and a terrible pain across his kidneys a good deal of the time. This would often be so severe he could not straighten up. His complexion was a yellowish-brown color; the doctors said he had liver trouble.

"An awful headache would follow if he did not have his coffee at every meal, because he missed the drug.

"I tried to coax him to quit coffee, but he thought he could not do without it. Our little girl 3 years old sat by him at table and used to reach over and drink coffee from papa's cup. She got like her father—her kidneys began to trouble her.

"On account of the baby, I coaxed my husband to get a package of Postum. After the first time he drank it he had a headache and wanted his coffee. We had some coffee in the house, but I hid it and made Postum as strong as I could and he though he was having his coffee and had no headaches.

"In one week after using Postum his color began to improve, his stomach got right, and the little girl's kidney trouble was soon all gone. My husband works hard, eats hearty and has no stomach or kidney trouble any more. After he had used Postum a month, without knowing it, I brought out the coffee. He told me to throw it away." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

tory, or that she was at least head push in the firm. Mis' Porter, she's one o' these women that's all for show. She'd live on prunes an' potatoes a month to pay for a big spread when she had any one to dinner with her, an' she'd git along on two meals a day to pay for a ten-dollar hat for herself or Sadie.

"Well, Sadie at last got herself engaged to Joe Balen, or 'W. Joseph Balen,' as Mrs. Porter called him, an' as he had printed on his cards. Joe was a clerk o' some sort an' had fifteen dollars a week an' dressed as if he had that much a day. You'd thought to of seen him an' Sadie setting off of a Sunday afternoon for a car ride or a walk that they was a pair o' Vanderbiltses out takin' the air. Mis' Porter asked me one Sunday if I didn't think they looked 'just alagant.' Elegant was her fav'rite word, an' she always called it 'alagant.'

"Of course, Sadie had an 'alagant' wedding that the Porters could no more afford to pay for than I could—a church wedding, if you please! An' her strutting down the church aisle with three bridesmaids an' her father giving her away, an' glad of the chance, an' Miss Porter sailing in in a black cotton velvet gown with a trail two yards long dragging out behind her, an' her husband with sixteen dollars a week!

"Then there was the reception in their five-room flat afterward. They took down all the beds an' carried out about all the furniture an' borrowed all the lamps in petticoats they could an' all the silver an' dishes. The spoons an' forks had different-colored strings tied around 'em so as their owners could identify 'em afterward. I remember that I was eating ice cream with old Mis' Barclay an' she held up her spoon an' says, so that ev'rybody within ten feet could hear her:

"La, ain't it funny that I should happen to git one o' my own spoons to eat with, an' this is my daughter Mary's soss dish an' my son's wife's plate. Wonder whose napkin this is with a little red thread in the corner to mark it. I hope to the land nothing will happen to my lamp over there on Mis' Green's little table.' Wouldn't that of jarred you if it had been said in your house? It was real comic to see old Sam Porter going around with a wheelbarrow taking home the borrowed things next day.

"An' you ought to of heard Mis' Porter talking about Sadie's 'alagant presents' an' how this piece o' silver was 'solid' an' how few 'plated things' there were, an' you'd o' thought to of heard her that it was a special dispensation o' the Lord because there wasn't 'a single duplicate.' The girls where Sadie worked clubbed together an' got her a fine chafing dish an' a dozen 'alagant' 'after dinner' coffee cups, an' the boys where Joe worked pooled their money an' got him a big banquet lamp an' a cut-glass punch bowl. The most sensible present she had was a pair o' blankets that me an' a friend o' mine got for her. Ain't there a lot o' tomfoolery about weddings nowadays?"

"I fear that there is, Mrs. Puffer."

"I know it. Well, Sadie an' Joe were married in June an' we all got cards saying that they would be 'at home' on such an evening in October. They had taken an 'apartment,' as Mis' Porter said, an' I wish you could of heard her talk about how 'alagant' everything was, an' how Sadie had her own 'lectric bell an' speaking tube an' so on, an' how Joe thought of getting a 'maid' for her an' the theater

parties they went to an' the suppers down town afterward—all on fifteen a week!

"Of course all of Sadie's friends planned to go to her 'at home.' Sadie's mother was going to 'receive' with her an' Sadie's sister May was going to 'pour' an' it was all to be so awfully 'alagant.' Poor Mis Porter! Her pride did git an awful come-down that night.

"I went to the 'at home.' I'd never been there before an' I found it to be a decent little flat o' five rooms all furnished up with showy rugs an' lace curtains an' crinkly plush chairs an' marble top tables with brass legs an' plush portyairs an'—it was all very fine an' Mis Porter was as puffed up as a pouter pigeon with pride, an' Joe an' Sadie were 'receiving,' but I thought Joe looked kind o' worried.

"Now for the grand finally o' the whole thing. Just about when ev'rybody had got there in walks a couple o' men. One of 'em asked for Joe and I was standing near enough to hear what the man said. He took a paper from his pocket an' read something from it an' what do you think it was an' who do you think them men was? They were men from a store that deludes foolish young folks to buy on payments what they don't need—one o' these installment plan stores, you know, an' they had come to just clean that little flat right out! They'd bought all that stuff 'on payments.' An' poor Joe had lost his job three weeks before an' hadn't been able to make his weekly payments on the stuff, an' the store had what they call a chattel mortgage on the goods that give 'em the right to walk in an' carry out ev'rything no matter how much had been paid on it so long as it wasn't all paid for. They'd been a little patient with Joe, but when three weeks went by without any payment being made they got uneasy about their stuff an' exercised their right to take it away. Wasn't that hard?"

"It certainly was, Mrs. Puffer."

"Joe, poor chap, tried to beg off until the next day, but the men said they had their orders an' had to obey 'em an' they must have the stuff right then an' there. One of 'em said they would of been there a good deal earlier for the stuff but a wrong number had been given them an' they'd been two or three hours trying to find the place. The upshot o' the whole thing was that the end o' Joe an' Sadie's 'at home' was that they didn't have any home when them men left. Wasn't that an awful come-down? They took the very bed an' the bedding that was on it. All they had left was their

DR. PRICE'S CREAM Baking Powder

Has a dietetic value greatly beyond the conception of any one who has not used it. It will make your food of a delicious taste, a moist and keeping quality and a digestibility not to be obtained from any other baking powder or leavening agent.

But more important than all else, Dr. Price's Baking Powder carries only healthful qualities to the food.

Avoid the alum powders
Study the label

silly wedding presents. Sadie an' Joe had to go home with Sadie's mother an' if she didn't eat humble pie no woman ever did. It was a dreadful come-down for her, too.

"Joe was out of work months an' that silver banquet lamp an' the dozen after-dinner coffee cups an' some silver oyster forks had to be pawned to pay for clothes an' other things when Sadie's baby was born at her mother's house. Joe got low-spirited an' like many another fool man out of job, took to drink an' they've had an awful time of it all around. So there it is—drink an' debt hand in hand in this case. Yes'm, it's drink an' debt that's playing the mischief here in our country."

Mrs. Puffer shook down the ashes in the laundry stove, poked the fire and said as she rubbed a wristband between her hands: "You think that the case o' Joe an' Sadie is an uncommon one? It isn't. Plenty more like 'em—plenty. Well, well! So it goes. Queer world, ain't it?"—The Congregationalist.

The uncontrollable tongue does not have to work long to tell all it knows.

Dreaming of great deeds we miss the doing of thousands of little good deeds.

LADIES MAN- TAILORED CLOTHING

We show in this ad only two of the many beautiful styles illustrated in our Spring and Summer catalogue for 1906. We buy and sell our goods so the most fastidious buyers need have no hesitancy in selecting our unexcelled waists or suits. Do not hesitate to write us about a garment. We are always glad to give you full particulars. Many styles of waists and suits came in too late to get in our catalogue, but we invite you to ask for anything you do not find listed, and you will find us prompt in our reply and just as prompt in our deliveries.

Prices quoted do not include postage.

PERFECT FIT AND
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all middle
men's and
agents'
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No. 2.—This beautiful suit is made nine-gored skirt, seams tailor stitched, as shown in the illustration. Front of waist is made with three wide box plaits with clusters of small tucks between. Back and long cuffs are tucked to match. Stock collar with turnover effect. Made in color and cloth. Stetlans—Colors, white, black, brown and navy.....\$7.50
Silks—Colors, white, black, brown and navy.....\$11.50
Fancy Grey Suitings.....9.95
Samples of this suit submitted upon request.

No. 4.—This extremely pretty suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket is also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$6. Same style in silk, any color. Price.....\$10.98.
Same style in Grey Suitings, \$9.98.

ALBAUGH BROS. DOVER & CO., 989 Marshall Blvd., CHICAGO, ILL.

FROM THE FIELD

TELEGRAMS

Johnstown, Pa., October 21st.—Twenty additions. Eleven churches in this ward. Hibler and Steed are men of fine influence. Hibler has built two churches, one a \$50,000 property and another an \$8,000 property. Steed elected President of Ministerial Union. Clarence DuMont.

Bloomington, Ill., Oct. 21st.—Brooks Bros. revival closed to-night, with a vast audience and impressive services. Twenty-one added to-day; total, 278. J. V. Updike, who recently purchased a home here, took membership with us to-day. His presence at the union communion service this afternoon a benediction. Evangelists go next to Central, Lexington, Ky. Edgar D. Jones, Pastor.

Cameron, Mo., Oct. 22d.—Great meeting here with Herbert Yeuell. He is wonderful. Thirty additions to-day. Seventy to date. Best people of the city. So-called union meeting in one of the leading churches in opposition. They get only what we cannot accommodate. L. O. Bricker, Minister.

CALIFORNIA

Sacramento.—During the past month there have been four confessions and six additions otherwise under the ministry of W. F. Reagor. A healthy condition is revealed in all departments of the church.

CHICAGO

A rally of the entire membership of the Irving Park church, of which W. F. Rothenburger is minister, was held Sunday morning, October 14th. The pastor in his first anniversary sermon gave a resumé of the year's work and suggested plans for the future success, which included the repainting and redecoration of the church house. Over \$250 was raised in a few minutes for that purpose and the work will be begun at once. There was a baptizing service in the evening. The motto for this church for the year will be "Enlargement all along the line."

There have been 14 additions to the Jackson Boulevard church during the last two weeks. Large audiences last Sunday listened to a most interesting report of the Buffalo convention by the pastor, Parker Stockdale. The church will give a reception this week for the pastor and his wife.

The quarterly missionary rally of the Chicago Christian Missionary Society will be held next Sunday afternoon at Willard Hall, on Monroe and LaSalle streets, at 3 o'clock. There will be special music and a roll call of churches and an address by Dr. H. L. Willett. It is hoped that every congregation can be represented by its pastor and a large delegation.

COLORADO

Ft. Collins.—The church and pastor, J. F. Findley, recently closed a short meeting with home forces at the First church which was successful in the addition of 27 persons to the membership of the church. This number makes a total of 71 accessions since the present pastor began his ministry with this church. There is good progress in all departments of the work.

INDIANA

Connersville.—James C. Burkhardt, the minister of the great Central church, held two brief meetings recently in neighboring communities. One, at the Hannigana church, in Rush county, when 11 additions were secured in four days, and money was raised to obtain preaching for three-quarter time instead of one-quarter time. James Teeter will preach for this congregation and at Lyon Station, while attending Butler College. The other meeting was held at Philomath, Wayne county, an entirely new field. A church was organized by Bro. Burkhardt and seven additions resulted from his preaching five nights for the new church. John W. Burkhardt, a nephew of the Connersville pastor and a student at Butler College, will preach once a month for the new congregation. There have been 43 additions to the Central church in Connersville since the last report was made. The church is prospering in all departments under the able ministry of Bro. Burkhardt.

ILLINOIS

Cairo.—In a meeting held by Evangelists Maple and Miller there had been 11 additions October 10th. The church has been without a pastor for some time, which adds to the difficulties of the field. The congregation is planning the erection of a new church house next year. Evangelists Maple and Miller will hold a revival in Princeton, Ind., in the near future.

Decatur.—F. W. Burnham, the minister of the First church, recently closed a successful meeting of 25 days' duration at Chapin. In spite of hindrances caused by weather and the State Fair, there were 37 additions, nearly all by confession. An elder brother of Mr. Burnham and his wife were among the number. J. W. Porter is the faithful pastor of the Chapin church. Four additions by letter recently are reported from Bro. Burnham's own church.

Niantic.—During the first 11 days of the meeting in which the pastor, J. W. Walters, is preaching, and Chas. E. McVay has charge of the music, there were 15 additions to the membership of the church. The meeting on that date was continuing with prospects for further success.

Springfield.—Evangelist Victor Dorris and C. H. Altheide are assisting the minister, F. M. Rogers, in a fine meeting at the West Side church. October 18th there had been 24 accessions, and there is prospect of a much larger number.

Normal.—During the last month there had been four additions to the membership in the regular services. Last Sunday the church began a revival meeting in which the pastor, Robt. H. Newton, has the assistance of S. E. Fisher of Champaign, Ill., and H. A. Easton, singer, of Chicago. The meeting opens with excellent prospects for great success.

KANSAS

Fredonia.—Under the preaching of H. M. Johnstone there were 12 additions October 14th at the regular services. There have been seven others since the last re-

port, making a total of 19 at the regular services during ten weeks.

McPherson.—There were five baptisms October 14th and five members were recently received by letter. W. A. Morrison is the wide-awake pastor of this church.

MISSOURI

Kansas City.—There were eight additions to the membership at the Hyde Park church, October 14th, when Louis S. Cupp, the pastor, observed the first anniversary of his ministry with this church.

NEW YORK

Buffalo.—There were two additions to the membership of the Jefferson Street church, for which Benj. S. Ferrall ministers, on October 14th. This church had a great service on Convention Sunday, when James Small of Columbus delivered the address and the Netz sisters sang.

OREGON

Dallas.—There have been seven additions during the first four services of A. C. Corbin, the new pastor of the church. The church is enthusiastic and hopeful.

FIRST CHURCH, DANVILLE, ILL.

I closed my pastorate with the First Church of Christ, Danville, Ill., the 30th day of September, 1906, serving just 29 months. The field is a difficult one on account of local causes. My work was as successful as could have been reasonably expected. The following are some of the results: The C. W. B. M. auxiliary, the Sunday school, the Junior and Senior Endeavor were largely increased. The prayer meeting was not what it should have been. An old indebtedness of something over \$600 was paid, an indebtedness on the parsonage of \$600 with interest and taxes was paid, a \$2,500 pipe organ was installed and paid for, and 206 additions to the church were gained. I leave the church in better condition than I found it, and in much better condition for an aggressive work. Bro. M. B. Almsworth is my successor.

I am now located at 2096 N. Union street, Decatur, Ill., where we will be pleased to see our friends:

Oct. 17, 1906. J. H. Smart.

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CHRISTIAN FORCES.

(Continued from page 949.)

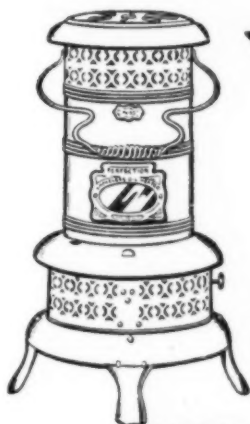
toward the present ecclesiastical situation. In the first place, we may disregard the presence of other Christian churches. Irrespective of their presence in the community, we may seek to establish and maintain a church of our own order. This attitude has conceivable justification. Our Lord bade us go everywhere and preach the gospel. If the pagan Presbyterians and the heathen Methodists do not preach the gospel, it is our duty, at whatever cost, to enter every community and preach the glorious gospel of the blessed God. The policy of disregard has hitherto been earnestly followed. It is, to-day, the rule of many denominations. As soon as a handful of adherents come together, organize them into a church, launch them on a precarious craft on the ecclesiastical seas, and do it all without consideration for Christian people of other names.

Another possible attitude is comity. This is an elastic term which may mean anything from pleasant remarks at each other's conventions to respect for each other's fields of labor. We preserve our separate denominational organizations, but recognize the presence of fellow believers and co-operate with them. We hold revivals together and attend one another's chicken-pie suppers. Sometimes we mutually abstain from entering fields already occupied, or even make mutual concessions with respect to fields where we find ourselves fellow occupants. A fine illustration of comity is presented by the churches of San Francisco. They have appointed a general committee, whose duty it shall be, as far as possible, to locate churches in the new San Francisco so that their fields may not overlap. On our foreign fields the principle of comity largely prevails. There is division in territory and even co-operation in labor. For instance, the English Baptists and the American Presbyterians now unite to support a college and a theological seminary in China. Perhaps comity is the most we can hope for and the best we can do is to keep on along old lines and avoid clashes as far as possible.

In Wisconsin there is a strong trend toward union. At Waupun we have a union church of Baptist, Free Baptist and Disciples; at Monroe, of Baptists and Disciples. And the signal blessing of God has been upon their work. At Sparta, Baptists and Congregationalists have formed a virtual union; at Mauston, Bap-

tists and Presbyterians; at Ladysmith, Baptists, Congregationalists and Disciples have taken preliminary steps toward union. This movement is certain to spread. Christian people, weary of strife and meager results from labor and sacrifice, are coming together. All the dead weight of our ecclesiastical machinery and all our lust for sectarian statistics cannot keep them apart much longer.—First Baptist Church, Janesville, Wis.

His death was the last segment in the perfect circle of His life.



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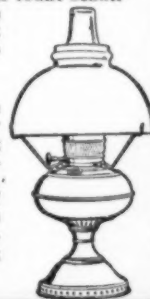
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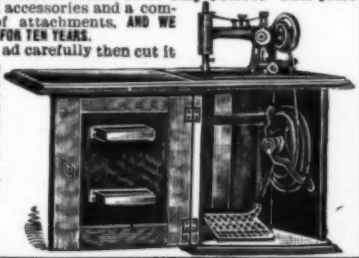
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The Colorado Convention

It was the twenty-fourth annual meeting, and was held with the Central Church of Pueblo, October 2-4. The hospitality of the churches of Pueblo was abundant and hearty. D. W. Moore, pastor of the Central, had everything in readiness for the convention.

The Christian Woman's Board of Missions occupied the first evening and half day. Their reports were most encouraging; they have had the best year in their history. We have no data at hand concerning it, but know that their record during the past year broke all previous ones. Their officers of the past year were re-elected, viz.: President, Mrs. L. S. Brown, Denver; vice-president, Mrs. Olive Sanford, Littleton; secretary, Mrs. J. W. Maddux, Golden; treasurer, Mrs. Mary L. Parks, Denver; superintendent of junior work, Mrs. Lizzie L. Sheely, Merino. Dr. Olivia A. Baldwin spoke at the evening session, on India.

The Colorado Christian Missionary Society and affiliated interests, viz., the Christian Endeavor and the Sunday school, occupied a day and a half and two evenings. Crayton S. Brooks presided with grace and dignity. The report of the State Board, read by Leonard G. Thompson, the corresponding secretary, recalled the fact that our conventions held with the Central Church of Pueblo have been epoch-making conventions. The first one was held here, in 1883, before the Central had a building; that of 1890, when they had only a chapel, and at that convention the first information was given which led to the coming of the Christian Woman's Board of Missions to Colorado; that of 1898 began the movement for larger self-support in our work, which is still growing, and this year has reached the highest point yet attained. The hope was expressed that this convention would take some worthy advance steps, and this was done later in determining to place an evangelist in the field, to raise \$3,500 this year for state work, to begin a campaign to enlist at least three thousand of our members as titheers, and to strive to bring several of our present mission churches to self-support during the year. Attention was called to our approaching silver anniversary, which comes in 1908, and plans will soon be inaugurated to suitably celebrate that event.

The board aided in the support of 16 men in 14 fields a part or all of the year. R. M. Bailey labored most of the year at Rifle, although some time was given to Meeker and Grand Valley; a good house of worship was built and the membership more than doubled. W. E. Jones and J. K. Hester each labored a part of the year at Paonia. Plans are now being laid to build a new house of worship. The church at Delta was organized in March. Walter Carter served as supply pastor, and E. J. Harlow took permanent charge September 1. There are 62 members, and a good lot has been purchased. John Treloar has continued at Monte Vista. His health is very feeble, and he was tenderly remembered in the sessions of the convention. His work and influence at Monte Vista have been remarkable in view of his illness. His wife is now supplying the pulpit, while her husband is still confined to his bed most of the time. Ward Russell and J. W. Babcock each spent a part of the year at Florence, the latter now being in

charge. The house has just been enlarged, and excellent congregations attend the services. The present building will serve temporarily. Wesley I. Houston began work at Lamar December 1, and will close November 1, next. The church is making important improvements on their building, especially seating it with pews. H. M. Hale began at Colorado City with the year, but will have to remove November 1 on account of Mrs. Hale's health. It was hoped Brother Hale could have completed their house of worship. The work has grown along nearly all lines. Golden has exchanged its old property for a first-class central location, and has excavated for a new building. More funds had to be secured. At the convention G. W. Muckley told us that the Board of Church Extension had just granted a loan of \$1,500 to this church. Work is now going forward on the foundation walls. J. W. Maddux is the capable leader and minister. Golden has the State School of Mines, one of the finest technical schools in this country. E. J. Harlow closed at Windsor with August, after two years' work. The church grew during his ministry. The house was seated with excellent pews. G. C. Johnson and Walter Carter each served a part of the year. The mortgage debt was paid in April. This church is but five years old. J. K. Hester and E. F. Harris have served at Sterling and Atwood, and meetings were held by Bro. Hester and W. B. Clemmer, the latter assisted by Arthur Wake as singer. Under Bro. Hester's ministry a house of worship was built at Sterling. We had had no organization for ten years, and the old property had been sold.

John T. Stivers held meetings at La Junta, Rocky Ford, Rifle and Delta. At La Junta 96 were added; at Rocky Ford, 28; at Rifle, 88, and at Delta, 37. Ellis B. Harris of Lind, Wash., held a meeting at Hillsboro, organizing with 26 members. E. F. Harris held a meeting at S. L. W. Ranch, with 7 additions. L. H. Humphreys, pastor at Greeley, organized a church at Ault, north of Greeley, with 33 members, and located Virgil Walker as minister there and at Hillsboro. Percy T. Carnes, of La Plata, Mo., held a meeting at Bayfield, La Plata County, in southwestern Colorado, and organized, but did not report the number of members. J. K. Hester and M. P. Givens held a meeting at Cripple Creek.

The report of the treasurer, A. E. Pierce, of Denver, covered thirteen and one-half months, and showed the following: Balance on hand August 11, 1905, \$169.16; received from Christian Woman's Board of Missions, \$1,512.50; received from Colorado, \$2,167.22; total, \$3,848.88. The year was closed with all obligations paid, and money in the treasury. The amount raised from October 1, 1905, to September 30, 1906, was \$1,831.34, the largest amount in any year in the history of our Colorado work.

The Colorado Christian Herald, the eight-page monthly paper, published under the auspices of the state board, is now in its fourth year, and is filling a very important place in the development of the work.

Those well known in our work, who had passed on to their eternal reward during the year, were tenderly remembered. They are: Mrs. Katie Davis Mortor, of Pueblo; Thomas A. Gunnell

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Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning,—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

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Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

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Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 60 Stuart Bldg., Marshall, Mich.

and Mrs. J. P. Lucas, of Colorado Springs; John W. Divers, of Salida; J. L. Miller, of Canon City; Dr. J. L. Edwards, of Florence, and Mrs. Emma Pickrell Craig, of Denver.

The report of the committee on summer assembly stated that the meeting for the past summer was held at Gato, 37 miles from Denver, where the permanent home of the institution is to be; that the total enrollment was 144; while a little smaller than the previous year, yet better sustained throughout the sessions, and that more ministers were present this year than last. The development company which owns the grounds has platted them, placing the most eligible lots on the market; a number of cottages have been built during the year; in plating the grounds the company has dedicated five acres to the uses of the assembly, and it hoped that before the meeting of next summer a beginning may be made on the auditorium, and accommodations provided for larger attendance. The committee confirmed the wisdom and expediency of maintaining the assembly, and is convinced that it may be made a potent factor in the development of our Colorado work.

The addresses were well prepared, and well delivered. D. B. Titus, of Longmont, spoke on "God's Portion," advocating the tithe system, and B. B. Tyler followed with an enthusiastic indorsement and discussion of the address; G. W. Muckley had preceded these addresses with one of his characteristically able addresses on church extension. This was Bro. Muckley's second visit to a Colorado convention. He was most welcome and will be at any time. M. M. Nelson, of Rocky Ford, spoke on "Sunday School Work," and J. B. Hunley, of Canon City, on "The Christian Endeavor Pledge." David C. Peters, of Trinidad, addressed the convention on "Centennial Aims and Methods for Colorado." One thing he advocated brought forth hearty indorsement in the form of a motion, which was unanimously passed, viz., that Colorado memorialize the National Benevolent Association to take immediate steps toward establishing in this state a sanitarium for tubercular patients. No state in the Union can more fully appreciate the need for such an institution than Colorado. The closing addresses were delivered by E. F. Harris, of Longmont, and J. E. Pickett, of Denver. The former spoke on "The Gospel of the Helping Hand," and the latter on evangelism, his theme being, "And They Went Everywhere."

The music was excellent throughout. Mrs. J. B. Hunley, of Canon City, was the chief soloist. Special numbers also were rendered by the quartet choir of Central Church, and by Mrs. W. T. Green,

of the same church. Strong temperance and Christian citizenship resolutions were adopted.

The following are the officers and State Board for the year: President convention, David C. Peters, Trinidad; vice-president, B. C. Hilliard, Denver; recording secretary, J. E. Pickett, Denver; corresponding secretary, Leonard G. Thompson, Denver; treasurer, A. E. Pierce, Denver; other members of the board, Wm. Bayard Craig, Denver (chairman of the board); B. B. Tyler and Dallas J. Osborne, of Denver; Crayton S. Brooks, of Colorado Springs, and D. W. Moore, of Pueblo. Mrs. Laura B. Thompson was chosen superintendent of Sunday school work, and Clifford H. White superintendent of Christian Endeavor, both of Denver.

The next convention goes to Colorado Springs.

Leonard G. Thompson,
Denver. Cor. Sec.

SPEEDING THE PARTING GUEST

While we are on the subject of hostesses' mistakes it will do no harm to recall the old saying about the parting guest. It used to be the proper formula always to say, when a guest signified his or her intention to depart, "Don't be in a hurry," even though the visitor had stayed for hours. Unfortunately a number of persons still keep up the farce and push it so far that they hold on to a caller until he has to be almost rude to escape. A friend was overheard to say that she would like often to run in for a little visit at a certain house if it weren't such an effort to get away. It always took half an hour to say good-bye, so she never went unless she had plenty of time ahead. To press a friend to stay when he wants to depart is as bad as to overload his plate at meals or overdo any other attentions. Speeding the parting guest does not mean to act relieved when a visitor makes a move to depart, but to meet the desire courteously, to help him by looking up time tables or watching for the trolley car, to start him in time for the train he wishes to catch, to show gratitude for the call rather than reproach for his not staying longer.—The Congregationalist.

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The New England Convention

The forty-first convention of the New England Churches of Christ was held in Manton, R. I., October 4-7.

Thursday evening the opening address was given by M. L. Streater of Bridgeport, Conn. His subject was "God's Elect." The discourse fell under two heads:—Who are they and am I one of them? Those who were privileged to hear Brother Streater pronounced his address as the best ever heard on the question.

Friday morning, Loran S. Sanford, pastor of the entertaining church, gave the address of welcome, to which G. A. Reind of Springfield, Mass., responded.

A. L. D. Buxton of Worcester, president of the N. E. C. M. S., followed with an address. Bro. Buxton was listened to with much interest and has proved himself an efficient leader in the work of the Disciples in New England.

Harry Minnick of Worcester took the place of Bro. Foster in discussing "The Restoration Movement." Bro. Minnick brought out clearly what we aimed to restore, i. e. the primitive gospel in its entirety. T. A. Manly of West Pawlet, Vermont, invited attention to "Union Through Restoration." Bro. Manly spoke of the three kinds of union—mechanical, co-operative and organic—showing that God's ideal was an organic union. The address was well thought out and most helpful to his audience.

The opening address of Friday afternoon was given by A. T. June of Everett, his subject being "Missionary Needs of New England." Bro. June was born and brought up in New England and in consequence was chosen to throw light on the many needs of this field. He especially emphasized the necessity of an evangelist and superintendent for New England.

The C. W. B. M. followed with Mrs. F. M. Johnson of Boston presiding. The address of welcome was given by Mrs. L. S. Sanford, the response coming from Mrs. A. L. D. Buxton. The business of the year was reported by the president, Mrs. Johnson, followed by reports from the officers. The first address was given by J. W. Robbins of Mansfield. Bro. Robbins spoke along the line of evangelism and emphasized its importance. Mrs. I. W. Harrison, centennial secretary, gave an inspiring talk on the great possibilities in store for the C. W. B. M. and the high aim that should be theirs—\$100,000 for the next 100 years and a doubling of the membership of the auxiliaries.

The report of Mrs. Robinson, superintendent of young people's work, was read by Mrs. Rogers. It was urged that more attention might be given to our young people.

A. L. Ward of Boston gave the first address of the evening on "Evangelism in New England." His theme had been carefully and prayerfully wrought out. For one so recently come to New England, Bro. Ward has grasped the situation and believes that New England must be won by a masterly presentation of the gospel.

The next speaker was Bro. Minnick of Worcester on "Pastoral Work in New England." Bro. Minnick graphically portrayed a pastor and his mission. Our hearts were stirred and burned within us as we listened to his words that were full of meaning, as he outlined God's

ideal servant and his duty in this world.

The entire forenoon of Saturday was devoted to the interests of the Bible school. Mrs. F. S. Fischer of Worcester opened the service by a talk on the Home Department. Mrs. Fischer is one who exemplifies her name in doing a mighty work among the shut-ins of Worcester, thus enrolling them in her department. The Primary Department was represented by Miss B. Maud Phillips of Worcester.

W. C. Crierie of Haverhill spoke on "How to interest young men and young women in the Bible School." His remarks showed that he strongly grasps this mighty problem which confronts Christian workers to-day. In a paper on "Increase in Attendance," R. A. Spellman emphasized the fact that we must have good teachers, who are faithful to their classes. It was our privilege to look into the face of one of his teachers who has been absent from her class but once in four years.

Superintendent Nelson's report was read by Bro. Bailey of Danbury. The report urged the value of good Bible schools, as over half of the increase in the New England churches came from our schools. More money and more time should be given to this work.

An address on "The Teacher in the Scholar's Conversion" was given by G. A. Reind of Springfield. Bro. Reind understands the great need of deep love and interest between teacher and scholar.

Robt. Pegrum of Swampscott was unable to be present and his paper was read by A. L. Ward. "The Authenticity of the Bible" was his subject. So able and scholarly were Mr. Pegrum's ideas that the convention voted to have the address appear in printed form.

Saturday afternoon opened with a business session with the report of our corresponding secretary, R. H. Bolton of Boston.

The afternoon address was given by G. B. Townsend of Troy, N. Y., who filled the place of W. J. Wright. Bro. Townsend is full of the thought of missions. America for Christ to the end that the world may be evangelized.

Addresses for the evening were by F. J. Appleman, Lubec, Me., and S. T. Witlis of New York city. Bro. Witlis is a faithful representative of the church extension work.

Lord's day morning, Bro. Sanford presided and the verbal reports from the churches were given. This service was in charge of S. M. Hunt of Springfield. The morning sermon was preached by Bro. J. H. Mohorter, secretary of the National Benevolent association. Bro. Mohorter reached the hearts of the people and had their sympathy and attention through the entire service.

The afternoon sermon was by J. W. Robbins, followed by communion in charge of Bro. Keyes of Worcester and Bro. Barrowes of Brockton.

The evening session opened with a C. E. meeting and the closing service was a sermon by A. P. Finley, now pastor of the Highland St. church, Worcester. We are glad to welcome Bro. Finley in our midst.

If we could see the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

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KANSAS CITY MEETING.

(Continued from page 957.)

or a criticism as to the way the work was done. Never have I had more loyal support. Money was no consideration when the object was the reaching of more people for Christ. The people are all a working people; but money for all purposes came without an effort. Much money was spent in direct advertising of the meeting and this was no small factor in the success of the meeting.

Bro. Chas. H. Altheide of Bloomfield, Iowa, as leader of song won the sympathy and support of the people from the start. He is a splendid chorus leader and even stronger as a soloist. His collection of music is of the very highest order and he spares no time or money to better equip himself for his work. A special service that demands more than a passing notice was a sacred concert planned and executed for the purpose of winning men to Christ. It was a success and did what it was intended to do.

I should do that great body of preachers an injustice if in closing I should not mention the faith, courage and devotion of the Kansas City ministers. Never have I met a cleaner, more wholesome body of men and I feel that I have been made much stronger for my work because of the sympathy and fellowship of the ministers of Kansas City who stand for the exaltation of Christ above creed. Would that in every city there might be the same high standard and sweet fellowship. The unity of our work in Kansas City makes it entirely correct to use the scriptural term, "The church at Kansas City."

Wm. J. Lockhart.

Des Moines, Iowa.

If we're not to grow in this world below
Then why are we planted here?
If we're not to rise to the blissful skies,
Why tempt with a nobler sphere?
And why do the years of the Yet-To-Be
Transfigure the life for you and for me
With hopes ineffably dear?

Christ would not inspire such holy desire,

Of the land where dreams come true—
Where the rapt souls ride o'er the jasper tide

To the dip of the seraph crew—
If the hope to rise to the All-Divine,
Which springs in that yearning soul of thine

Were to fade as the morning dew.

—Anonymous.

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